

The Living Church.

A Weekly Record of its News, its Work, and its Thought.

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CHICAGO, THURSDAY, SEPTEMBER 23, 1880.

WHOLE No. 99.

—The Basutos, in South Africa, have broken out again. A detachment from Cape Town was attacked, and several were slain. The Basutos, however, suffered great loss.

—The Right Honorable Sir Fitzroy Kelly, Chief Baron of the Court of Exchequer, died on Saturday last, at his residence in London. This places in the hands of Mr. Gladstone, a judicial appointment worth £7,000 a year.

—Green Bay, Wisconsin, was visited with a severe fire on Monday afternoon. Owing to a high wind, the flames raged from three o'clock to eight, defying the efforts of the fire department. About sixty buildings were destroyed, most of them dwellings.

—The ministerial crisis in France has resulted in the dismissal of the premier De Freycinet. Jules Ferry has assumed charge, and is busy forming his cabinet. It is prophesied that Dupre, as minister of marine, and Carnot, as minister of public works, are the only changes from the old cabinet.

—The Queen of Spain has a baby. It was a terrible disappointment that it was a girl-baby; for the Spaniards do not like queens. It cost millions of money, and oceans of blood, before this new baby's grandmother, Isabella, got fairly seated on the throne; and she was such a thoroughly bad lot, that the Spaniards made up their minds that the law, excluding females, was a good one. But, although the baby was only a girl, there was a tremendous fuss made. Eighty messengers were dispatched, post haste, to get everybody there in time; for a Spanish royal baby cannot be born in quiet. There must be a crowd. And there was one, both outside and inside the palace; and the King brought the baby out, on a gold dish, and satisfied everybody that there really was one. It has a good pair of lungs, so the papers say. The bells rang, and the cannon thundered; and all the people, generally, went wild, except the editors of the opposition papers, and the family of Don Carlos.

—They have been going through a tempest in a tea-pot, in the Lilliputian monarchy of the Sandwich Islands. The King had taken a sort of infatuation for a Spaniard named Moreno, a mere adventurer, who has figured in this country, and departed with a very unsavory reputation. His Majesty (and what a joke it is, to call such a little princeling, "his Majesty"), carried the story so far, as to name this Moreno—Minister of Foreign Affairs. This was a little too much. The little town of Honolulu rose in its majesty; and the Ministers Resident notified his Majesty that they could not recognize his Minister of Foreign Affairs. At first the King was very stubborn, and declared that he would not recede if the affair cost him his crown. (The late Assembly voted \$10,000 to purchase him a new diadem.) However, after taking a nap, during which he had a dream, he ordered Moreno to hand over his portfolio, and notified the public of his action. Another meeting was held, when Celsus Cesar was requested to leave on the first vessel. There had been some talk of furnishing the ex-Minister with a free coat of tar and feathers. When Moreno heard of the threats, he took leg bail, and his white pantaloons and coat tails were seen flying in the distance toward the palace.

—The Irish have a pretty way of their own, of honoring the Blessed Virgin. They have just been celebrating the festival of the "Assumption." (Nobody, of course, ever had the slightest proof given, that she was "assumed," but that is nothing to a good Romanist.) This celebration delighted every Irish heart; for it was characterized by the loveliest riots possible. The Dublin papers say: "In Dunganon, where a very bad feeling has prevailed between Protestants and Catholics since the July celebration, the strong force of extra police, which arrived on Saturday, was supplemented by fifty more this morning. There was a procession, and the result was rioting; in the course of which, the police, who had been stoned, fired on the mob. It was afterwards discovered that a man named William O'Rourke, who, it is said, was one of the processionists, was shot dead. Several arrests have been made; but it is feared there will be a renewal of the rioting to-night, not only in Dunganon, but in other places in the vicinity. The windows of the residence of the Earl of Ranfurly, and of a number of residents of the town, have been smashed. In Downpatrick, also, there has been rioting. A procession, composed of contingents from various districts, left for Castlewellan; and, outside Downpatrick, an affray took place. It appears that two policemen have been wounded. One of them is injured severely in the leg, but in the other case the wound is not serious." And so the record goes on about Belfast, and other gems of the "Emerald Isle."

—A secret paper, drawn up by Prince Gortschakoff, in 1864, has just been published. It is very interesting reading, and shows, very plainly, how deeply the religious question enters into the Russian feeling, on Eastern subjects. Indeed, we wonder that our agnostic friends do not, in their despair, give up pooh-poohing about religion; for they cannot help seeing France torn to pieces by a religious question; and the whole East is aflame about religious questions; and religious questions are the most burning that

occupy the English mind. How can they have the barefacedness to cry, in presence of all this, that agnosticism is the rising creed? The Russian prince says, among many other pointed things: "The danger which to-day threatens the Christians of the East, does not come from the side of the Turks, but from the differences existing among the Christians themselves. They have themselves broken the band whose symbol was a community of religious profession, and split themselves up into hostile groups. The Porte uses this to its advantage, in seeking to strengthen and prolong its domination. But the most serious danger is the political, religious, and revolutionary propaganda of the West. The Latins would destroy the Orthodox Church. They endeavor to make Catholic proselytes among the Bulgarians. They Latinise the Principalities of the Danube, and seek to rob the holy places, in these principalities, of their treasures."

A Further Vindication of Virginia.

Correspondence of the Living Church.

I am a Virginian, a Churchman, and a reader of the LIVING CHURCH. In your issue of August 26th, your correspondent, "Henrico," professing to write from Virginia, says some things of the old Diocese (in whose councils I have served for many years, and with whose Church affairs I claim to be reasonably well acquainted), which should be replied to and corrected. I do not know who "Henrico" is; and I do not propose to comment upon his remark, that "this Diocese has always been run on the Compromise principle; and, being a strictly Protestant affair, has no connection—past, present or future—with any Catholic concern;" nor upon the other allusions, tinged with an unkindly spirit, made by him in respect to what he is pleased to call "the autonomic Virginia Church," supposed to have been "created" by "the fox hunting and duelling Fathers." I say, I have no comments to make, except to say, that the Diocese of Virginia is Protestant to the core; and she believes that there is as much reason now, for the distinctive designation of the Church, in this country, by the name and title of "The Protestant Episcopal Church in the United States of America," as there was in 1789 when the Prayer Book was set forth and the Constitution adopted; and that, while she cordially accepts and believes the Creeds of the Church, including implicit belief in "The Holy Catholic Church, the Communion of Saints," and in "One Catholic and Apostolic Church," she does not propose to connect herself "with any Catholic concern" which may seek to crush out her Protestantism. "Henrico" further says: "Possibly in no part of the Union are Church interests so stagnant and lifeless. To one who has been where life, growth and zeal are the rule, it is painful to return, and find only listlessness, apathy and indifference." It is apart from my purpose to inquire, WHY it was that "Henrico" did return from "where life, growth and zeal are the rule," to such sad stagnation as he has found in Virginia; and one's perplexity and curiosity are somewhat increased, by what "Henrico" further announces to your readers, to be a sad, but sober truth; a real, though painful, fact, that is, that "the Church in Virginia, is asleep and almost dead; Clergy and laity alike are slothful and indifferent; and the failure to run the Church here and elsewhere, on the Protestant principle, must be apparent to all." He is pleased also to suggest, that in view of a "mistaken conservatism" and consequent narrowness, which pervades the majority of Virginia Churchmen, "any idea that the Church has a heritage, or a connection with Catholicity, has either been forgotten or never entertained;" and, hence, I presume, he concludes thus: "The next General Convention ought to make Virginia a missionary field and Diocese;" in order, doubtless, that the oldest diocese in the Church may be taught that she "has a heritage;" that she has "a connection with Catholicity."

If it had been an alien or a stranger who had said all this, I would have made no reply; but "Henrico" is an old Virginian name, and what "Henrico" has said, has probably been accepted by your readers (many of them Virginians, and all, I trust, seekers after truth), as the words of a son, spoken about his mother! I am quite sure you will allow another son, who honors and reveres that same mother, to tell your readers what he knows about her! And I shall deal in facts, and not in mere opinions or partisan views; and, citing facts, as I shall, for convenience sake, as they are found in a pamphlet, printed last spring, and entitled "Considerations against now dividing the Diocese of Virginia," I beg to say (1) that I have tested the accuracy of the statistics cited, by reference in part to original documents, but, chiefly to the tables contained in Whittaker's Church Almanac; and (2) that the comparisons instituted, were primarily intended to bear upon the question, whether "Small Dioceses and many of them, constitute the sources of the best development of growth and prosperity in the Dioceses themselves, and in the Church at large?" but, that the writer, happening to make Virginia, as she is, and has been, the central object with which to compare other Dioceses, singly, as well as in groups, the facts disclosed will serve to show, whether

"Henrico" is correct in saying, that "the Church in Virginia is asleep and almost dead." I think your readers will realize that the old Diocese does a great deal in her sleep, and is quite an animated corpse. Allow me further to say, that reference to other dioceses, by way of comparison between them and Virginia, is made, not to show that they are derelict in duty, far from it; but, conceding that in them or some of them, "Henrico" may have found the "life, growth and zeal" towards which he "casts such longing, lingering looks behind," I only design to show, that Virginia is very far from being asleep or dead.

Let us then compare Virginia with the eight small Dioceses of Florida, Fond du Lac, Easton, Delaware, Quincy, Springfield, Kansas, and Nebraska, during the years 1878 and 1879.

The population of Virginia, including its large number of negroes, who have, thus far, stood outside of the Church, and against its influences, was, in 1870, 1,224,962. That of the eight Dioceses referred to, was 3,286,479. Virginia had one Bishop and 128 Clergymen; the eight Dioceses named, had eight Bishops and 204 Clergymen. Now, during those two years, Virginia's single Bishop confirmed 2,350 persons; and notwithstanding the constant drain upon the Diocese, caused by emigration and removals, the actual increase in the number of communicants from 1878 to 1879 was 955. In the Dioceses named the eight Bishops confirmed only 1,970 persons; and notwithstanding the large emigration to some of them, including many Church-people, and the few removals from their borders, the increase of communicants during the period named, was only 1,180. The Bishop of Virginia confirmed 380 persons more than the eight Bishops referred to.

Again: it is some sign of "life, zeal and growth," when we find a Diocese, in obedience to the Master's command, "sending forth more laborers into the harvest."

Now, in 1879, the eight Dioceses named above had but 21 candidates for the ministry, whilst Virginia alone had 22. And, for the same year, it would seem that this sleepy, almost dead, Diocese, was training for the Ministry a greater number of young men than any other Diocese in the Church, except Pennsylvania, which with 201 clergymen, had 28 candidates, and New York which, with 299 clergymen, had 30 candidates.

In his report to the Council, in May 1880, the Bishop of Virginia states the number of postulants received, to be eleven; of candidates for Deacon's Orders, one; of candidates for Priest's Orders, thirty; of whom only four had been ordained deacons. I may add, that one-eighth of all the Bishops of the Church are native born Virginians; and were all, I believe, trained at the Theological Seminary of the Diocese.

And it were vain to attempt to number the clergy-men in the other dioceses, who have gone forth from our midst to bear the glad tidings of salvation to perishing sinners. The old Diocese has been, as it were, the parent hive from which, for many years, swarms have been going forth; and yet the number in the Old Hive has been doubled and quadrupled. Well may Virginia thank God for her working Bishops and unsurpassed corps of Clergy; and for the blessed fruits of their labors. There certainly has been no "failure to run the Church here, at least, on the Protestant principle." Again: consider the Dioceses in New York and Pennsylvania, where "life, zeal and growth" are said to abound; and where we know that money and the means of enlarging the Church's borders are so abundant, as compared with Virginia, which is very poor in worldly goods, and is said to be "asleep and almost dead." In round numbers, 1878-1879, the population of New York was 5,000,000, that of Pennsylvania, 4,100,000; that of Virginia, 1,450,000. In the five dioceses of New York, with 708 clergy and five Bishops, working among 5,000,000 of people, and with ample means, there were confirmed during those two years, 13,765 persons, that is, 19 and a fraction for each clergyman. In Virginia, with one Bishop and 128 poorly paid clergy, sixty-three of whom received less than \$500 a year, working among 1,450,000 of people, one-third of whom were negroes, there were 2,350 persons confirmed; that is, 18 and a fraction for each clergyman. In Pennsylvania, with three Bishops and 333 well-paid Clergymen, working among 4,100,000 of people, the Confirmations for the years 1878 and 1879 were 5,075; that is, 17 and a fraction for each clergyman.

The three dioceses of Illinois averaged in 1879, 374 Confirmations each; the two in Ohio, 355 each; the two in Michigan 325 each; of the two in Wisconsin, the elder (in which Nashotah dispenses her influences), gives 309 Confirmations, and Fond du Lac, 229.

Now, it is true, the statistics are not altogether reliable as proofs of spiritual life, health and strength, either in Congregations or Dioceses; still, although "they are not all Israel who are of Israel," the rolls of the Church may be accepted as *prima facie* evidence of its condition and progress. I will add, that the reports of 108 parishes made to the Council of Virginia, in May, 1880, showed that the contributions of these parishes for Church purposes, amounted to \$189,752.43. More than thirty churches and parishes failed to report the amounts contributed; and, had they done so, the sum would have doubtless exceeded

\$200,000. This sum is probably as nothing for the rich Dioceses; but for one so poor and sleepy and "nearly dead" as Virginia, it will at least suffice to furnish ground for hope that she may awake and come to life.

We have a Brotherhood, too, consisting of the Clergy and many laymen, who contribute a specific sum, on the death of each clergyman, for the support of his family. This Association was started about ten years ago; it has already disbursed to the widows and orphans of deceased Clergymen, \$24,040.66. Permit me to add, that much has recently been said in respect to the heavy burden imposed upon Church people, in the cities in which the General Convention happens to hold its sessions; and various plans have been suggested to remedy the evil. Now, the Diocese of Virginia has, for many years, provided the means of paying the expenses of her own Clerical and Lay Deputies; and she does this liberally; and asks nobody to put her deputies on the Charity-list.

In 1856, when the progress of the Church in Virginia had been somewhat checked, Bishop Meade, in commenting upon the temporary discouragement, and its causes, spoke thus to his Convention: "In estimating the amount of success attending the labors of our ministers for the last forty-five years, not for the purpose of boasting before men, or comparing it with others, but in thankfulness to God for His unmerited grace, we must take into account, that Virginia, beyond any other part of our land, has been for a long time the nursery of the West and Southwest, supplying vast numbers to the Churches and States thereof. It is not wonderful that our domestic increase, in regard to churchmen and citizens should have been seriously affected by the continuous emigration of both. We must be thankful for the honor conferred on us by the Lord, and rejoice that others increase, if we decrease. One thing is certain, that nothing but a continuance of the same evangelical and self-denying labors which God hath hitherto blessed, will avail for our future increase. May God give us all the grace of faithful perseverance!" True and golden words for 1856; far more true and precious now, when, notwithstanding the desolations of war, the impoverishment of our Commonwealth and people, and the exile and emigration of so many of our Church folk to the North, as well as to the West and South, we are not called upon to give sound reasons for decrease; but to thank God for large increase and prosperous growth, as the result of the same "self-denying labors which God hath hitherto blessed." With all the steady drains upon their ranks, our communicants have increased in numbers, from, say, four thousand eight hundred in 1856, to upwards of 13,000 in 1880; our Churches have been multiplied, and the Rectories, from a few, have increased to from sixty-five to seventy in 1880.

In conclusion, allow me to say, that the Bishop and Clergy of Virginia are earnest and successful workers; and with the help of an Assistant Bishop, which I doubt not will be accorded to us by the General Convention, in conformity with the request of our Council, we will continue to enlarge the borders of the Church in Virginia. And, I trust, it will not be deemed too much for me to say, that while Virginia may not have all that others enjoy, and may not covet all that others prize, she will, in the future, as in the past, "cling to the Faith once delivered to the Saints," to the holy hopes that gladden the believer's heart, and to the sweet charity which thinketh no evil of others. And, holding on firmly to the Prayer Book, as the Anchor of her faith and safety, and to its ritual, as the exponent of Churchly use, the Diocese of Virginia, we believe, will be the last to surrender "the form of sound words," committed to the keeping of the Church, and the grand but simple worship of our Fathers. To Churchmen, nowhere, is the Church more precious than to those of Virginia! H. W. S.

Personal.

The Rev. Theodore Edson, D.D., who, for the past fifty-six years, has been Rector of St. Ann's, Lowell, Mass., was 87 years old, on the 24th of August last.—It is announced that the Rev. W. J. Knox-Little, Vicar of St. Alban's, Manchester, Eng., was to sail from Liverpool, for New York, on Tuesday, the 14th inst.; so that he will, most probably, reach our shores sometime in the course of this week. We believe that he intends to give some Retreats and to hold Missions.—The Rev. G. W. Douglas has been appointed an Assistant Minister in Trinity Church, New York, as successor to the late Dr. Frank Vinton.—The Rev. Clarence Du Vernet, has announced his determination to accept the rectorship of Chambly, Canada, lately tendered him, and is expected to assume the duties about the first of October.—Bishop McLaren has returned from the East, and will remain until he leaves for the General Convention.

A brass lectern, costing \$1,000, has been presented to St. John's Church, Troy, as a Memorial to the wife of Wm. Stone Smith.

Man is the being for whose sake all other things appear to have been produced by Nature.

Provincial Synod in Montreal.

The meeting of the Provincial Synod, on the 8th inst., was one of a very interesting character. We gave, in our last issue, a short account of the opening, with its attendant religious services.

The address, by the Metropolitan, the Most Reverend the Bishop of Fredericton, was, as might be expected, an able and weighty document. He spoke of the Canadian Church as "an independent Church, in full communion with our venerable Mother;" and pointed out the importance of guarding against the dangers of their new position, since "freedom has always its unsafe side." He called attention to two sources of danger, which peculiarly beset the Colonial Church; the one being—the want of learning in the clergy, the other—the want of due support from the laity. Upon both of these points, his Lordship dwelt very impressively, and with characteristic earnestness. He referred also to the proposal for the legalization of marriage with a deceased wife's sister, and a deceased husband's brother; and expressed a hope that the Synod would declare its mind, by the passage of a Canon, by which to "guard, as far as possible, the clergy and laity from participating in marriages contrary to the judgement of the Reformed Church of England."

A most interesting incident, in connection with this occasion, was—the presentation, in the course of the second day, of a handsome crozier, to the Lord Bishop of Fredericton, as Metropolitan, to be the insignia of the pastoral office of his lordship, and his successors in office. The presentation was accompanied by an address, which was signed, on behalf of the contributors, by the Venerable George Whitaker, Archdeacon of York, and Provost of Trinity College, Toronto. The Metropolitan made a suitable reply.

In the course of the second day's debate, the subject of clerical dress came up; the Rev. W. S. Darling calling attention to the rule of order which prescribed that the clergy at the Synod should wear cassocks, gown and bands, and asked whether that rule was to be broken or kept.

The title of the Church in Canada was a subject which gave rise to a lengthened debate; some advocating that of "The Church of Canada in connection with the Church of England;" some—"The United Church of England and Ireland in Canada;" and others—"The Church of England in Canada." The matter was finally referred to a Committee.

It appears to us, that the simplest, the most Catholic, and therefore the most correct name would be—"The Church in Canada," or the "Canadian Church." On common sense grounds, how can the Church of England be in Canada? Why should men go out of their way to invent a sect-name for that branch of the Church which has been planted in the Dominion? If it is not "The Canadian Church," what on earth is it? It may be, that our brethren would like to take a leaf out of our book, and adopt the name of "The P. E. Church in Canada." But we hope better things of them.

The subject of "the relative rights and duties of bishops, rectors and Church-wardens," was brought before the Synod, and a motion made for the appointment of a Committee to report at the next regular session of that Body. The sense of the Synod, however, appeared to be, that the decision of such a question by their body would be attended with great difficulty; since the rights and duties in question varied in different dioceses, and were affected by the local legislation and the ecclesiastical law. So the motion was lost.

On the third day of the session, a Resolution was received from the Upper House, deprecating the passage, by the Dominion Legislature, of the proposed Marriage Bill; and asking the concurrence of the Lower House, in the appointment of a joint committee to draft a petition, and to take such other measures as may be necessary, to prevent the passage of such a bill.

At the afternoon session, in the course of a debate upon this Resolution, the Rev. Dr. Sullivan, formerly of this city, declared—and all honor to him for his plain-speaking—that "if the Legislature passed ten thousand Bills to legalize these marriages, he would refuse to celebrate them; for the law of the Church was superior to the law of the State."

Upon a division, the motion for the preparation of a petition was adopted by a majority, and the House adjourned.

ILLINOIS.—On Sunday last, at the Cathedral Chicago, Mr. Charles M. Hodge was admitted to the Diaconate, by the Rt. Rev. Bishop McLaren, being presented by Canon Knowles. We understand that Mr. Hodge is to commence the exercise of his ministry under the Rev. D. S. Phillips, in connection with St. Paul's, Kankakee.

The Rev. C. S. Lester, late Rector of St. Paul's, Hyde Park, entered upon his duties as Rector of St. Paul's Church, Milwaukee, last Sunday. The Chicago Times, of last Monday week, says with truth, that Mr. Lester, during his residence of three years and a half in Hyde Park, made himself respected as a man, and loved as the Rector of his parish.

The Church in Texas.

Correspondence of the Living Church.

A few weeks since, the Bishop, accompanied by the Rev. Edwin Wickens, paid his visitation in Brazoria, Matagorda, and Wharton Counties. This important field of labor, which is blessed with a productive soil, and a healthy climate, vastly superior to many other parts of the State, has been, for some time, without regular Church services. The Bishop's visit was, in truth, heartily enjoyed by our earnest people, at all points. At Brazoria, the county seat, services were held morning and evening. A couple were married at the morning service; and, at night, one young man was confirmed. Columbia, a very pleasant town, some eight miles distant, was also visited, services held, Holy Communion administered, and sermon preached. Both here and at Brazoria, we have no Church buildings; the poverty of a few, and the selfishness of many, will have to be overcome, before any real progress can be made.

The next point—Caney—a rural district, some 24 miles from Columbia, was reached, after some few hours pleasant ride. Here, we have a goodly number of Church people. The Church is well known, her Sacraments sought, her Word listened to, and the Bishop and clergy always revered and courteously waited on. At this point, we use a Union building, clean and neat in appearance. People gathered from miles around the country, and all listened with marked attention to the Bishop's words of comfort and exhortation.

Matagorda, some 30 miles from Caney, being the oldest parish in the Diocese, claimed more of the Bishop's time than the other points, it being vacant by the removal of the Rev. I. O. Adams, to Arkansas, after having labored here for several years. The people regretted his leaving, he having endeared himself to them by his devotion to the Church. The Sunday of the Bishop's visit was a very happy day; the children were catechised, Morning Prayer was said, Holy Communion, Baptisms and Confirmation administered, and sermons preached. The day's work closed with a Parish and Vestry meeting; and provision was made for a clergyman.

On the road to Wharton, the Bishop stopped at a small country house, and here a couple were united in the holy bonds of matrimony. After a long and dismal ride, we entered, at sunset, the town of Wharton. Many years had elapsed, since an "Episcopal Bishop or clergyman had held forth in this region;" so we were informed. The Methodist place of worship was placed at our disposal, although it was a strange and sad sight to witness a band of men carrying away the stage, torn and faded scenery, drop-curtains, and all the paraphernalia of a theatrical exhibition, held the night before. Yet a very hearty service was held. The District Court being in session, the Judge, like a good Churchman, adjourned the same, and the Court attended. Two children were baptized, the Holy Communion was administered, and the Bishop delivered an extemporaneous sermon, which was listened to with breathless attention. The Church, her position, and her teachings, were plainly put before the people, and all were sorry when the discourse ended. We enjoyed a pleasant ride to Spanish Camp, where we were entertained very comfortably by a Churchman. The next day, we proceeded to New Philadelphia, a dismal town on the San Antonio Railroad. Efforts have been made to fill the country around New Philadelphia with English emigrants; but apparently not with much success. The prospect of the place is very dreary, and certainly it seems to be one of the most uninviting places in this State.

The reflections that crowd upon the mind, after a visit to this delightful coast-region of Texas, are varied, and sad. Why cannot we supply these people with the Bread of Life? The old worn-out answer is—"lack of men and means." Yet a missionary should be found, at once, for Brazoria and Wharton Counties; places where living is cheap, and where there is a kindly people, who will do what they can to support and help a good, earnest, hard working man.

DIOCESAN NOTES.

The Rev. S. M. Bird, Rector of Trinity Church, Galveston, is summing in Vermont.

The Rev. J. J. Clemens, Rector of Christ Church, Houston, expects to return from England towards the close of this month, and, after the General Convention, will resume his duties. It gives us unfeigned pleasure to state that his health has much improved.

The important mission field of Orange and Beaumont remains vacant, through the lamented death of the Rev. J. Wood Dunn; this is a most important section of the Diocese; the completion of the Texas and New Orleans Railroad will cause both Orange and Beaumont to grow rapidly. Vigorous and active lay workers can be found at both points. A church will soon be erected at Orange, and efforts are being made in that direction at Beaumont; all is now at a standstill, waiting for a clergyman who loves mission life, to come forward and lead the work.

The Bishop consecrated St. Thomas' Church, Rockdale, a few weeks since. This building was erected entirely by the people of the town, although most kindly donations were received from Trinity and other churches in Pittsburgh, Penn.

The Rev. J. Cooper Waddill has entered upon his duties as Rector of Christ Church, Matagorda; he will render most acceptable service.

The Rev. J. J. Page, formerly of Tyler, has removed to Richmond, and will have charge of Calvary Church, and also keep a school.

The Rev. S. G. Burton has resigned St. Luke's Church, Belton, and is now doing goodly service as Missionary, in Williamson County, and in Austin, the capital of the State.

The Bishop resides now in Austin, Texas; he has taken no vacation, but employs his Sundays in visiting weak points, and holding missionary

services, so as to build up the Church in the State; a most commendable and apostolic example, which many others of lesser degree can well afford to follow.

The Rt. Rev. Alexander C. Garrett, Bishop of Northern Texas, visited Houston, a few weeks since, and preached at Christ Church, morning and night; also at the Epiphany Chapel, in the evening. Very large congregations were present, and all felt more kindly to each other, after listening to the Bishop's eloquent discourses.

Not Medieval, nor even English; but American.

Correspondence of the Living Church.

Bishop Harris, of Michigan, threw out some admirable suggestions, in his address to the Cleveland Clerical Association, a few weeks ago, which, I think, are worthy of respectful notice and general acceptance. The leading thought which they embody is far from being new. Indeed, he must have been a careless reader of our early history, who has not noted that it was a primary and controlling idea, during the formative period of our Ecclesiastical institutions. The first and most decisive battle of opinion that ever took place within our borders, might be cited as an illustration: It was that in the midst of which, God's banished Laity (banished for nearly eighteen centuries by an ignoble hallucination) were led back to their primitive and God-appointed position in His Church; led back, let it never be forgotten, by the hand of an American Bishop, whom that event alone, one of the greatest known in the History of the Christian Church, would have made illustrious. It was done, too, under the inspiration of American, blending with, and consecrated by Apostolic ideas. It would have been impossible, in any other country, or by any other race of men. It was the earliest beacon-light thrown out by our young Communion, as she joined the sisterhood of Churches, which by that token, and from that hour, she was destined to lead and not to follow. It was thus that the fathers and founders of our Protestant Episcopal Church emancipated it from the hoary superstitions of the past, and Americanized its character when they gave it its Christian name in the Constitution.

Although Bishop Harris did not originate the cardinal conception of the Church, which it is the special object of this communication to aid in bringing more fully into public view, yet he presented it, divested of certain misleading associations, with which it has hitherto been almost necessarily connected. This he has done by putting on record an important distinction, which had been noted by few, and as clearly expressed by none.

The following extracts from his discourse I find in the Minority-Report of the Committee on "Diocesan Relations," appointed by the Convention of Pennsylvania, some two years ago. If I could lay my hands on the Discourse itself, I would gladly place it at your disposal. A number of luminous thoughts have come to us of late from the upper heavens of the Church (like stars falling); but none, I think, whose light is better suited to guide us through the darkness and the dangers by which we are now surrounded. Your readers will have an opportunity of judging of that for themselves, if you will give them an opportunity of perusing the following passages:

"The subject of Polity," the speaker continued, "covers that which pertains to the continuity, and that which pertains to the freedom of the Church. He would for convenience name the two departments, Order and Organization. * * * The distinction is to be emphasized. At first, the Church had no organization at all in our sense, but only order. Naturally her earliest organization fell in with the lines of the Roman Empire. At the end of the second century, the Dioceses, Metropolitan Sees, and Patriarchates of the Church, coincided with the jurisdictions of Roman Prefects, Proconsuls, and Imperial Prefects. And because the Church thus adapted herself, she ran a mighty course in disciplining the nations of the great empire. * * * Confusion came, when the distinction between order and organization was lost sight of; indeed, the two changed places. * * * And this confusion is the incurable evil of the Roman System. From the Curia itself to the obscurest mission, Rome is a foreign power wherever she sets her foot; in all lands her ministers are aliens. * * * In England there was always a different practice and theory from that of Rome. If, under the hand of William the Conqueror, with his numerous foreign retinue, great changes were brought to pass, still the long conflict of which Thomas à Becket was a victim, testifies to the truth here mentioned. And at the time of the Reformation, the distinction between order and organization was again clearly drawn. The organization was again careful to maintain the English Church was careful to maintain the Episcopate, the Sacraments, the Doctrine, as they had been from Apostolic times; but she was also careful to make herself thoroughly an English Church. * * * Finally, no better illustration of the recognition of organization as distinct from order, could be chosen, than that afforded in the establishment of our own American Church. The first thing to be done after the recognition of the national independence, was—to secure for the Church a due observance of Apostolic order. The succession of Bishops from the mother Church was properly arranged. But organization must be devised also; and this followed, as it should, along the lines of the new Republic. The result is remarkable. It is of no importance here to go into the old Church controversy, that corresponds to the controversy about States' rights in political affairs; we need not concern ourselves to agree with Dr. Hawks, that the Polity of the Church is determined from below, up through vestries and Diocesan Conventions to the General Convention; or with Dr. Vinton, in the opposite theory; for both are right. The Church has her order from above, her organization from below. But what it is important for us to observe, is—that the Church recognized the situation in which she found herself. It was a popular government; as a matter of course, lay representation became a constituent of Church authority. To the Diocese of Maryland belongs the honorable distinction of being first to admit the voice of the laity to her councils. * * * We have, then, a Church in which the two elements of order and organization meet at all points. * * * Our American Church is Catholic in order,

but national in organization. * * * The speaker would forbear to point out how the things which may now disturb us spring from the attempt of some of the clergy, to undo what our fathers have so wisely begun, and to introduce foreign ways, in organization and ceremonial, not congenial to our American life. Rather, he would plead for a hearty acceptance of the principles we have inherited, and for a conducting of the Church upon the lines of national progress—upon the lines of American statesmanship. The Church must not lag behind, nor run beyond the needs of national life. * * * Let then the Church be free to follow along the lines of American commerce and statesmanship. Statesmanship, there is and must be. * * * There will be a distinction, in the time to come, between American Churchmen and foreign Churchmen. The Church's destiny depends upon the character of her men. The Church which shall survive the conflict that may overtake us here, will not be Medieval, nor Latin, nor English even, but American. * * * The principle, which runs through the whole of this long quotation, will be found on examination to be as practical as it is profound; so profound that it underlies the entire Church polity of the past; and so practical, that it has probably done as much as any other, to prepare the way for a regimen that shall be best adapted to the necessities of the future. The Provincial System being an endeavor to reproduce, in the Church, something analogous to the Civil Organization of the Roman Empire, was an eminent illustration of it. The Church of England was largely due to the same doctrine of a wise conformity; and that of this country will—when matured—exhibit a similar result. The decree has gone forth from the deepest recesses of the Nation's heart, that all our institutions—ecclesiastical and others—must, in their polity and discipline, be adapted to the people among whom they are established. The Churchmanship by which that shall—most successfully, and with the least friction—be brought to pass, will, I think, not be "High," nor "Low," nor "Broad;" but a combination of the best elements of each, in something largely new and distinctively American—of something that shall be suitable to those who breathe the free air and accept the free thought of the wonderful country in which we live. For such is the style of Churchmanship, by which, I think, Providence designs to redeem and elevate the Ecclesiastical Institutions of mankind. G. W. R.

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The Hymnal, and Hymns Ancient and Modern.

Correspondence of the Living Church.

Several communications in the Church papers, in regard to the above subject, have induced the writer to "offer a few remarks." It is a question, whether the Church Hymnal is so binding upon our clergy and congregations by the authority of the General Convention, that no other well-known and approved Anglican Hymnal can be used.

The writer recollects taking part in a conversation between one of the Bishops who served on the Hymnal Committee, and the Rector of one of our foreign congregations; in the course of which, the Bishop stated it as his opinion, that, if a priest or congregation did not desire to use the Hymnal, there was no law to compel them to do so. The Hymnal, he said, was authorized, and its use enjoined by a joint Resolution of the Convention; but, if any congregation had been using another Hymnal, or desired to employ another, he saw no reason why it was not at liberty to do so.

Another clergyman, of high standing in the Church, distinctly and positively takes the ground admitted above, viz.: that there is no legal compulsion to the use of the Church Hymnal. Its use rests only upon the fact that it was authorized by the Convention, and recommended for adoption by a joint Resolution. But is a joint resolution equivalent to a canon? Has it the same binding force *in foro judicii et conscientie*? If so, then we have a cockatrice egg in the General Convention, from which may be bred all manner of mischief. It is comparatively easy work to pass a joint Resolution through General Convention, just because it has not the binding force of a Canon. But it is quite a difficult task to make a new Canon. If the writer's memory serves him correctly (the Journal is not at hand), there was an attempt made to impose the Hymnal by Canon, and it failed. To any person who is familiar with Hymns Ancient and Modern, and is aware of the fact that the best hymns and tunes in our Hymnal are taken from it, the reason for the failure of the Canon is apparent. If the Hymnal Committee had incorporated Hymns A. and M. bodily, together with any other good hymns which they were not able to find in that excellent collection, they would have done the Church a far nobler service than they have done. As it is, however, we are compelled to be content with an inferior compilation, simply because the general feeling is against making any movement contrary to even a joint Resolution of the General Convention. Why is it not practicable to authorize the use of several good Hymnals, such as are used in England, Bickersteth's, The Mitre, The S. P. C. K., Hymns Ancient and Modern, etc., and let free competition determine which is the best? This would give us liberty, and yet avoid the musical, and poetical, and theological license, of Moody and Sankey. T.

The Bishop of Michigan is either enterprising, or a stimulant to enterprise in others; either a diligent workman, or a provocative of his subordinates to work; either skillful or extremely lucky in securing good results. The diocese is filling up with new clergy. New mission-stations, where the witnessing voice of the Holy Catholic Church has never before been heard from the lips of her ordained ministers, are opening almost weekly. The field was ready and yearning for a working Bishop. Earnest laymen have been liberal in their gifts. The times are better, and the Church means to be abreast of them, in this diocese.

Germany.

Dresden to the Rhine.

Correspondence of the Living Church.

Dresden is one of the handsomest cities in Europe; and, with its fine, broad streets, lovely villas and beautiful parks, bears a close resemblance to one of our modern American cities. It has a great deal of wealth and many aristocrats, and for cleanliness and comfort, cannot be surpassed by any city on the continent. Dresden seems to be a favorite place with Americans, and many reside there for months at a time. We were fortunate enough to be there for Sunday, as it is one of the few places on the continent having the American Church service. Services are held in a large and magnificent room in one of the best locations in the city; and, the Sunday we were there, two of our Priests and the Bishop of Iowa were in the chancel, while a humble worshipper in the congregation was the former Bishop of Michigan. The English Church has a most beautiful stone church presented by the city of Dresden.

The especial pride of Dresden is its Picture Gallery—the finest in Germany. And the pride of the gallery is Raphael's "Madonna Di San Sisto." It is in a room by itself, and is always the object of the admiring gaze of many visitors. We had heard a great deal about this picture, and we would have travelled a long distance to see it, and yet, with great regret, we are compelled to say we were disappointed in it. We sat down and looked for a long time, vainly trying to rouse within our breast even a small part of that enthusiasm that overcomes so many pilgrims to this shrine. We gazed calmly on the canvas, and tried to examine critically the coloring, form and expression, but they elicited no praise. We were not overcome with emotion; we were not carried away in a transport of ecstasy and delight. Doubtless, many would call us vulgar and unappreciative; and our only answer is—that we are not a connoisseur in Art, and cannot say we like that which we do not like, nor affect admiration for that in which we see nothing to admire. Correggio has many beautiful paintings in this gallery; and Titian, Paul Veronese, Rubens and Van Dyck are all represented by some of their best productions. The picture that pleased us most of all was Battoni's "Magdalene," which cannot but fascinate every eye.

The Historical Museum proved a most interesting place. There we saw the arms, armour and costumes of Ancient Germany—a wonderful contrast to the corresponding articles of the present day. How surprised the men who handled those queer old guns would be, to see the modern needle-gun, which played no small part in giving victory to the Germans in their late war with France.

At Dresden we visited another treasury, which seem to be quite common in these parts. This one is called the "Green Vault," and consists of a collection of artistic objects, which is considered the richest of its kind in Europe. Eight large rooms are filled with bronzes, ivory carvings, mosaics, shells, corals, and objects of gold and silver. And, in addition to all these, there is a magnificent collection of diamonds, pearls, and precious stones. We had never known how many diamonds there were in the world until we had visited these German Treasuries; and now we think the hard and brilliant stones quite common. Seeing so many hundreds close together, they seem to lose their brilliancy, scarceness and value; properties which belong to the most insignificant one, when found by itself.

Our pleasant stay in Dresden was much too short. And our night ride to Wurzburg much too long. There are few comforts in railway travel in Europe; and the poor unfortunate American, who is accustomed to better things, finds it rather hard when he is booked for a fifteen hours' trip, with two changes in the night. We reached this ancient town of Wurzburg, after one of the longest and most tedious rides we have had in Europe; and yet we enjoyed with great satisfaction our walk about the town. The streets are lined with some very quaint and picturesque old houses; and, at the end of the *Domstrasse*, is the great Cathedral, originally founded in the 8th century. Near the Cathedral is the New Minster, built on the spot where the Irish Saint Kilian suffered martyrdom. In a niche on the outside of this church, is a monument to Vogelweide, the Minnesinger; the pretty story of whose love and care for the birds has been sweetly told by Longfellow.

Our next stopping place was Heidelberg, undoubtedly the loveliest spot in all Germany. Its chief importance, every one knows, is derived from its ancient university, where the hard working student drinks the midnight beer, and where the best man is he who bears the greatest number of scratches on his face, and can drink the most liquor. Its chief beauty, however, comes from its situation at the base of the great Konigstahl, and from having, far up the mountain side, the old Castle, the grandest, most beautiful ruins in the world. We walked through these old ruins, whose walls are covered with ivy planted two hundred years ago. We lingered in rooms once adorned with the wealth of royalty, but now cold and damp and cheerless. We stood under the Triumphal Arch, erected by Frederick V., when he brought home his English bride. We saw the great walls, twenty feet thick, where the cannon were placed to fortify the castle. And, down below the narrow dungeons, we entered the great wine cellars, which contain the famous Tun, 36 feet long, and 24 feet high—the largest in the world. The gardens and terrace around the castle, commanding a charming view of the valley of the Neckar, are still wonderfully beautiful; the last remains of the grandeur and glory that once belonged to the whole place.

From Heidelberg we went to Mayence; which, aside from the Cathedral, has hardly any attractions for the tourist. But, a little further on, we

made a delightful stay at Wiesbaden, one of the most famous watering places in Germany. It being just at the height of the season, the hotels and *pensions* were filled with people from all parts. The Kursaal is the chief attraction. In the great building, surrounded by the arcades, there are spacious reading and refreshment rooms; and until 1872 there were also gambling saloons here. Back of the building is the large and beautiful park, where there is music by the orchestra several times a day. In the evening, when the thousands of gas jets are lighted, and the grounds are thronged with people, and the sweet music floats through the air, it is truly a most charming and romantic place.

In the afternoon we walked to the hill called the *Neroberg*, a few miles from the town, where there is a Russian Chapel, built by the Duke of Nassau. It contains the tomb of his first wife, who was a Russian Princess. Near the church, at a beautiful place called *Clara Villa*, there lives an old Lutheran Clergyman, now retired from the ministry. We became acquainted with him through friends stopping at Wiesbaden. And, under the guidance of the old Priest, we all walked through the forest back of the church, stopping to rest at a beautiful arbor formed by nine trees coming from the same root. And here, through an opening in the woods, we had a fine view of Wiesbaden, Mayence, and the swiftly flowing Rhine.

Wiesbaden was once the capital of the Duchy of Nassau, but now belongs to Prussia. The rich old Duke, however, has always refused to recognize the conquering power; and has gone into voluntary exile at Homburg. D. C. G. COLOGNE, Aug. 14, 1880.

The Limits of Ritual Liberty.

Correspondence of the Living Church.

It is said that a man once went to a philosopher, with a pair of balances in his hand, and asked him to prove by them, if he could, that the atmosphere weighed fifteen pounds to the square inch, saying that he would accept no other proof. The sceptic denies that he can believe anything that is not demonstrable to his reason; and then defies the Christian to prove to him the truths and mysteries of his religion. So, too, a correspondent in the LIVING CHURCH, of Sept. 2d, turns his back upon the authority of anything in this American Church save her Prayer Book, canons, and general usage; and then demands authority for the use of Eucharistic Lights at the celebration of the Holy Communion. Doubtless, in the two former cases, they thought they were sensible men, as well as in the latter; certainly there is a marvelous similarity in the mode of reasoning.

A narrow strong-hold may be a good place for temporary defence; but the general who would succeed in defending his country, must go outside with his army, and not allow himself to be cooped up for a long siege.

Now, I would ask, Has the American Church any authority, whatever? and if she has, where did she get it? From the popular American idea of universal suffrage? or from the Divine commission derived through the Church of England, and the Primitive Church? If from the former source, then there is no more to be said; but, if from the latter, can we afford to cut ourselves off from the channel and source of our authority? Shall the stream cut itself off from the fountain? Shall the branch sever its connection with the body and roots of the tree? If so, will they not be dried up and withered?

But we are told that we must not refer to the Ritual usages of the English Church, nor use the "perilous argument that what is not specifically forbidden in plain unmistakable words, is allowed;" for "this argument is simply childish." Very well, then; let us follow the common-sense reasoning of your correspondent, for awhile, and see where it will lead us. Taking the American Prayer Book, the canons, and general usage of our Church, for a guide, we find that the Prayer Book omits all mention of the surplice. If to omit is to forbid, then the Prayer Book forbids its use. But general usage, however, contradicts the Prayer Book, and persists in enforcing its use. Still, general usage, on the whole, would confine us to the old-time customs of trotting out of the chancel, before the sermon, to doff the surplice and don the old black gown.

Again, the Prayer Book provides for *daily Morning and Evening Prayer*, and for a *weekly Celebration of the Holy Communion*, as well as on all the festivals and Saints' days. But here, too, general usage contradicts the Prayer Book, and would allow us only a *weekly Morning and Evening Prayer*, and a *Monthly Celebration*.

The Prayer Book provides for the consecration of a church or chapel, but omits all direction as to how they are to be built; while general usage would compel us to tear down all the beautiful churches built within the last few years, and erect in their places the plain old-fashioned "three decker" structures of forty years ago, bare and bald both of comfort and of ornament.

These are a few of the results to be obtained by following this common-sense argument. Perhaps they are satisfactory to your correspondent; to me they are not. I confess that—throughout—this argument seems to smack quite as much of cast-iron rigidity and narrow technicality, as the former arguments do of puerility and childishness.

Now, if the exercise of that "liberty where-with Christ has made us free" (to which the preface to the Prayer Book appeals in justification of its statements), permits us to adorn and beautify our churches, almost without limit, although all direction for doing so is omitted, and general usage, too, is fairly against it, will it not likewise permit us to adorn and beautify the services of the beautiful sanctuary? To my mind, the grand service is a necessary part of the grand church. Eucharistic Lights, Eucharistic Vest-

ments, Surplised Choirs, and whatever adjuncts will add to the beauty and grandeur, and the inspiring devotion of the service (provided they do not teach false doctrine, and are in keeping—like the church itself—with the traditions of the past), are just as permissible as the grand stone church with its pillared arches and stained glass windows, its deep-toned organ and its chime of bells. The former are no more forbidden by the Prayer Book, or canons, or general usage of the Church, than the latter. On the contrary, both are in entire accord with their spirit.

Now, in regard to the general usage of the Church, which is at best but the interpretation of the Prayer Book: Must that usage be forever fixed and unchangeable? Can it never vary according to the ever-varying circumstances and needs of the Church herself? Must the exercise of that "liberty wherewith Christ has made us free," be forever confined to the generation which framed our Prayer Book, and to those who persist in a narrow, restrictive and technical interpretation of it? God forbid! I, at least, cannot believe it. What is expedient and proper in one generation, or in one place, may be far from expedient and proper in another generation and another place; provided, always, that the usage does not depart in spirit and purpose from the traditional "Faith once delivered."

In conclusion, let me thank your correspondent for using the terms "American Church," and "American Prayer Book;" and ask him to rise once more and explain how, according to his arguments, he can find any authority for their use? Surely, neither the Prayer Book nor canons, nor general usage, will justify it.

WESTFORD, N. Y., Sept. 7, 1880. D. N. A.

Diocese of Western Michigan.

Correspondence of the Living Church. Bishop Gillespie visited St. Matthew's, Baldwin, on Sunday the 5th, and confirmed a class of seven. In the evening, there was a children's service, with an address by the Bishop. The service in question, compiled entirely from the Prayer Book, was very beautiful and impressive. The Church is surely making her way among these people. By bringing her services to young and old, and inculcating the true spirit of worship, we are supplying a need long felt. People are getting tired of so much "preaching," and it is dawning upon them that there is something more about Christianity than "going to meetin'," and hearing a man rant for an hour or so.

Upon the occasion of which I have spoken above, it was a significant fact, that Time had silvered the heads of several who bowed in Confirmation. The first Confirmation held in the Chapel—we feel assured that (D. V.) it will not be the last. Patient, quiet, and systematic work will tell.

Through the Church Guild, just organized, we hope the field of usefulness will be extended. In response to an appeal sent forth, a few weeks since, for reading matter for the Lumber Camps, we thankfully acknowledge the receipt of 1 Package of Papers from Mrs. Wickham, Grand Rapids, and a package from Churchmen at Sturgeon Point, James River, Virginia.

I must again urge upon Churchmen, my request that they send me such reading matter as they can spare. I found the jail here without a Bible, and only supplied with such reading matter as the Deputy Sheriff could furnish from his own limited supply. I have had many applications already, from various Lumber Camps, for papers, etc. I hope Churchmen who are interested in the Missions of the Church, will no longer allow my hands to be tied in the matter.

HORACE GATES, Missionary. BALDWIN, Sept. 13, 1880. P. O. Box 65.

Church News.

EASTON.—The statistics of the Diocese are: Clergy, 34; parishes and congregations, 34; baptisms, 415, of which 29 were adult; confirmations, 263; number of communicants, 2,516; marriages, 96; funerals, 181; contributions, \$36,488.79.

MARYLAND.—The statistics of the Diocese are: Confirmed, 1,674; baptisms, 2,654; communicants, 20,084. The parochial schools have 251 teachers, and 2,605 scholars; the Sunday schools, 1,793 teachers and 15,308 scholars. Contributions to the missions of the diocese, \$6,624.67; to domestic missions, \$9,137.67; to foreign missions, \$6,596.21; for all other objects except the salaries of the clergy, \$209,817.76. Total contributions \$254,968.17, being about \$1,000 in excess of last year's total.

ILLINOIS.—Chicago.—St. Andrew's Church was reopened for Divine worship Sunday, 12th inst., having been closed since last July for improvements. The Rev. William H. Knowlton, Rector, assisted by the Rev. Henry G. Perry, of All Saints', after morning prayer and sermon, administered the Holy Communion to a large number of the faithful. Worthy of mention, as adding to the churchly appearance of the interior, are the new pews, carpets, gas-fixtures, vestibule and vestry entrances. The vestry-room, as well as the body of the church, has been thoroughly refitted and frescoed afresh, while the old ungrained ceiling is replaced by an open grained roof of deal, done in oil and varnished, a fine piece of wood-work. The chancel has been remodelled, and is handsomely refurnished and railed. The main rear window displays a beautiful prominent cross in scarlet, and stained lights on each side, in place of the old. The new altar and reredos add greatly to the beauty of the sanctuary. The volunteer choir, too, comes in for a large share of commendation. Pastor and people alike are to be congratulated upon such an occasion. The expenditure, so far, is something like \$1,000—the result, in main, of devoted efforts by those most deeply interested in the parish.

NEW JERSEY.—Bishop Scarborough, in his last Annual Address, says:

There are at the present moment about one hundred clergymen connected with the Diocese, and laboring in it; of these, fully one-fifth are without cures—most of them from ill-health or the increasing infirmities of age, none, I think, from unwillingness to work. A more faithful and self-denying band of men cannot be found anywhere, than those over whom God hath appointed me "Episcopos" or overseer. As a rule, the salaries are miserably small, but there are so many advantages in living near the great cities, that even our smallest parishes are eagerly sought by good men. A vacancy of long standing is a rare thing. * * * There is a phase of our mission work, about which the Convention as a body knows very little; I mean that which is growing so rapidly along the Atlantic coast, from Sandy Hook to Cape May. In the last five years the inflowing tide of summer visitors has wonderfully increased, and in a very few years more, at the present rate of increase, the entire coast will be lined with cities of refuge for the warm months. There are churches and chapels at these sea-side resorts worth, I suppose, between \$60,000 and \$100,000. Thousands of dollars are contributed annually for maintaining services, for the improvement and enlarging of churches, and for various other purposes, which do not appear in our Diocesan records, because they are not members of this body and make no report to it. St. James's Church, Long Branch, is the one honorable exception.

On the morning of Sept. 12th, the Right Rev. Bishop Scarborough admitted to the Holy Order of deacons, at St. Mary's Church, Burlington, Mr. John Dows Hills, B. A., presented by his father, Rev. Geo. M. Hills, D. D.; and Mr. Harry McDowell, B. A., of Camden, presented by the Rev. Howard E. Thompson, of Bordentown. Rev. Dr. Walker, and the Rev. J. Leighton McKim, principal of St. Mary's Hall, participated in the services, which were exceedingly impressive, and appreciated by a very full congregation. The sermon, "The Duty and Office of Deacon," a very comprehensive and most eloquent discourse, was preached by the Rector of St. Mary's, Dr. Hills, from the text, 1 Timothy, iii., 10: "Let these also first be proved; then, let them use the Office of a Deacon, being found blameless." The Doctor's tender expressions of his son, and fatherly advice to both candidates, flowed from the heart with a pathos deeply touching. The choristers of the church rendered the music in a highly creditable manner.

How could this system of nature have been called into existence, if there does not exist One Supreme Intelligence as the Author of all?—Agassiz. Those who do the will of God heartily, will do it speedily; while we delay, time is lost, and the heart hardened.

Mr. Jos. H. Denson, Clerk and Recorder of Sevier County, Arkansas, says, in a recent letter: "I have forgotten whether I wrote you concerning the almost marvelous effect the Compound Oxygen Treatment had on me. I was suffering from Bronchitis, and had been for three months—had almost despaired of recovery—when I commenced the Treatment. I could feel a marked change on the first night I took it. I had not enjoyed a good night's rest for something over three months; but on the night I took the Treatment I slept splendidly, and afterwards continued to improve rapidly until I was cured. If you see fit, you can use this for the benefit of sufferers." Full information about this new Treatment for Chronic Diseases, sent free by Drs. STARKEY & PALEN, 1109 and 1111 Girard St., Philadelphia, Pa.

Reading-Book of English Classics, for Young Pupils. Edited by Rev. C. W. Leffingwell, D. D., Rector of St. Mary's School, Knoxville, Illinois. Putnam's Sons, New York. Jansen, McClurg & Co., Chicago. \$1.50. A complete introduction to English Literature for pupils studying the common English. For specimen copy, postpaid, send \$1.00 to the Editor.

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DAY'S KIDNEY PAD

A DISCOVERY BY ACCIDENT, which supplies a want of eminent ability have devoted years of study and experiment to find—Specific for Diseases of the Kidneys, Bladder, Urinary Organs and Nervous System—and from the time of its discovery has rapidly increased in favor, gaining the approval and confidence of medical men and those who have used it; it has become a favorite with all classes, and wherever introduced has superseded all other treatments. In short, such is its intrinsic merit and superiority, that it is now the only recognized reliable remedy.

DISEASES OF THE KIDNEYS are the most prevalent, dangerous and fatal affections that afflict mankind, and so varied and intricate in their character, that persons often suffer for a long time before knowing what ails them. The most characteristic symptoms are gradual wasting away of the whole body; pain in the back, side or loins; a weak, feeble, exhausted feeling; loss of appetite and dread of exercise; scanty and painful discharge of variously colored urine; inability to retain or expel the urine; minute shreds or casts in the urine; and, when the disease is of long duration, there is much emaciation and general nervous prostration.

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DETROIT R. R. TIME TABLES. DETROIT AND BAY CITY RAILROAD. Trains leave Third street depot as follows, by Detroit time, and pass Woodward ave. depot 30 minutes later. B. C. & Sag. Ex.—Ar. 11.45 a.m., 10.15 p.m. L.V. 9.45 a.m., 5.00 p.m. Mackinac Ex.—Ar. 7.30 a.m., Lv. 11.50 p.m. *Runs daily except Sundays. *Runs daily except Saturdays.

MICHIGAN CENTRAL RAILROAD. Arrival and departure of trains. Depot foot Third street. Ticket office, 154 Jefferson ave., and depot. All trains as five and depart on Chicago time. Main Line. Mail via Mail & Atch. Line.—Ar. 6.40 p.m., Lv. 7 a.m. Day Ex.—Ar. 6.30 p.m., Lv. 9.35 a.m. Kalamazoo & Three Rivers Ex.—Ar. 11.50 a.m., Lv. 4.05 p.m. Jackson Ex.—Ar. 10.10 a.m., Lv. 5.55 p.m. Evening Ex.—Ar. 8 a.m., Lv. 8.10 p.m. Pacific Ex.—Ar. 3.35 a.m., Lv. 9.50 p.m. Grand Rapids & Spring Lake Ex.—Ar. 10.30 a.m., Lv. 6.40 p.m. Grand Rapids Ex.—Ar. 11.50 p.m., Lv. 4.05 p.m. Night Ex.—Ar. 9.35 a.m., Lv. 9.50 p.m. Explanation of reference marks: *Saturday excepted. *Sunday excepted. †Monday excepted. ‡Daily.

LAKE SHORE & MICHIGAN SOUTHERN. Depot foot of Brush street. Trains run by Detroit time. On and after Nov. 9, 1879, trains will run as follows: Buffalo Ex.—Ar. 11.30 p.m., Lv. 7.50 a.m. Adrian, Cleveland and Buffalo Ex.—Ar. 8.15 p.m., Lv. 3.10 p.m. Fayette Chicago and Cincinnati Ex.—Ar. 10.30 a.m., Lv. 6.40 p.m. The 10.30 a.m. train will arrive, and the 6.40 p.m. depart from Brush Street depot. Other trains will arrive and depart from Third street depot. CHAS. A. WARREN, Pass. & Ticket Agt. Ticket Office, 154 Jefferson Ave.

GREAT WESTERN RAILWAY. Depot foot of Third and Brush streets. Trains run on Detroit time. Atlantic Ex.—Ar. 10 p.m., Lv. 4 a.m. Day Ex.—Ar. 6.30 p.m., Lv. 8.25 a.m. Night Ex.—Ar. 10.45 a.m., Lv. 7 p.m. Detroit Ex.—Ar. 12.45 p.m. Steamboat Ex.—Ar. 7 a.m. Daily. *Except Sunday. †Except Monday. For information, and for applying car berths apply at City Ticket Office, 151 Jefferson Ave. W. H. FIRTH, General Pass. Agt. WM. EDGAR, General Pass. Agt.

FLINT & PERE MARQUETTE RAILWAY. Depot foot of Third street. Ticket office, with Michigan Central R. R., 154 Jefferson Ave., and in depot. Trains run by Detroit time. The Express train for Holly, Flint, the Saginaws, Bay City, Reed City, Ludington, Manistee, Sheboygan (Wis.) and all other points north of Wayne, on this line, by which passengers can get through tickets and baggage checked, and the change of cars. All passengers' trunks of this Company and from Detroit arrive at and depart from the Michigan Central depot only. Bay City & Saginaw Ex.—Ar. 11.40 a.m., Lv. 9.45 a.m. Bay City & Ludington Ex.—Ar. 4.30 p.m., Lv. 1.05 p.m. Bay City & Saginaw Ex.—Ar. 10.30 p.m., Lv. 5.15 p.m. Night Ex. to Ludington.—Ar. 8 a.m., Lv. 10.30 p.m. J. P. NOURSE, Ticket Agent. H. C. POTTER, Gen'l Manager. General Ticket Office, 154 Jefferson Ave.

CANADA SOUTHERN RAILWAY. Depot foot of Third street. Detroit time. Atlantic Ex.—Ar. 11.45 a.m., Lv. 9.40 p.m. Fast Day Ex.—Ar. 11.15 p.m., Lv. 4.55 p.m. Lightening Ex.—Ar. 11.15 p.m., Lv. 9.45 a.m. Toledo Trains. Cincinnati, Cleve. & Col'a.—Ar. 7.30 a.m., Ar. 12.45 a.m. Cleveland & Saginaw Ex.—Ar. 8.45 a.m., Ar. 1.30 p.m. Grand Rapids & Grand Haven.—Ar. 11 a.m., Ar. 5.45 p.m. Fast Gr. Rapids Ex.—Ar. 6 p.m., Ar. 12.30 p.m. Grand Rapids & Grand Haven Ex.—Ar. 11 p.m., Ar. 10.45 p.m. Bat. ar. 11.15 p.m., Lv. 11 p.m. Daily, Sunday excepted. *Daily, Saturday excepted. Cheap fares and quick time by this route to and from Saginaw Valley, Grand Rapids, Petoskey, Mackinaw and the principal points in Northern Michigan. Through coaches from Brush street depot for Great Western Railway direct. Dr. Horton's reclining chair and sleeping cars on all night trains. W. H. FIRTH, General Pass. Agent. F. BROUGHTON, Gen'l Manager.

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Table with 4 columns: Line, Direction, Time, and Notes. Includes Detroit City R'y. Time Tables for Jefferson Avenue, Woodward Avenue, Michigan Avenue, Grand Avenue, Cass Ave. & Third St., Congress & Baker St., and Grand Rapids & Saginaw.

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The Living Church.

September 23, 1880.

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General Convention.

We wish to call the attention of the Bishops, and of the Clerical and Lay Deputies from the West, who expect to attend the General Convention, that we have succeeded in making arrangements, by which such as may choose to avail themselves of the opportunity, may make the round trip between Chicago and New York, at greatly reduced rates. Further information will be given, upon application at our office, 162 Washington Street, from which an order for the special rates must be obtained.

A Roman Catholic Diocesan Report.

One of the signs of the times is the more frequent appearance, in our secular press, of statements and reports emanating from Roman Catholic official sources. Romanism is, in our land, at least, less shy of presenting itself openly before the eye, than it was a score of years ago. Doubtless, the persistent prying of the interviewer is, in part, the occasion of this change; but there is unquestionably an influential element in the Roman Catholic priesthood of America, that favors the public, open-air, advertising methods of our American life.

In a Detroit secular paper, there recently appeared certain abstracts from the annual report of Bishop Burgess, of the Detroit diocese, comprising the greater part of the State of Michigan. The report is drawn up by the Rev. Camillus P. Maes, Secretary of the diocese. Some of the items are significant.

In the city of Detroit, where a Roman Catholic population of 43,500 (a third of the whole) is claimed, there are thirty-one priests at work, in about a dozen churches. It is difficult to see how so small a body of clergy can give adequate parochial care to so large a multitude; nearly fourteen hundred persons depending on every rector and assistant. Our own provision of pastors for Christ's flock is twice as large, although the rectors of our large district parishes have practically no assistants, and do not claim to give all the pastoral attention required by the souls committed to their charge. It is difficult to escape the inference, that a very large part, if not a majority, of the 43,500 do not trouble their spiritual pastors and directors with many calls for attention; and that inference is sustained by the testimony of those who critically examine the life of the "average" Romanist in America.

In the entire diocese, with a claimed R. C. population of 185,000, only 228 adult baptisms are reported; 51 of these being in Detroit. Here is a tall-tale fact. The infant baptisms number 7,393. The ratio is, therefore, as one to thirty-two. In our own Church, the ratio is as one to four or five. In both cases the adult baptisms give an approximate indication of proselyting efficiency. We commonly recognize the validity, though not the regularity, of baptism of ministers not ordained in the Church. Practically, however, it happens that a large part of those who come to us from without are not already baptized. The rest are received in Confirmation. The R. C. priesthood generally ignore Protestant baptism. Surely, then, the 228 adult baptisms represent a comparatively insignificant inroad upon the Protestant bodies, and upon our unbaptized heathendom. In the common sensational warnings against the proselyting shrewdness and activity of Romanism, there must certainly be "great cry and little wool."

Nor, strange to say, does Romanism seem (if this report can be credited) to baptize all of its own children. The families of Irish and German Romanists, making up the bulk of their population, are far more prolific than our native American families. Yet this report claims, relatively, not more infant baptisms than are counted up in our own report. In other items of pastoral work, there is a similar compari-

son. The R. C. priesthood marries and buries hardly two-thirds as many as we do, with a fair comparison of population.

This report provides, too, a sufficient answer to another false impression, viz.: that Romanism calls forth extraordinary liberality towards church objects. Detroit, being a city of French origin, has a large number of old French families, still adhering to Romanism, and holding an immense amount of property. There has been a gradual tendency, through intermarriage and otherwise, towards American social and religious ways, and our own Church has a considerable share of the old French millions. Now, what do the 43,500 Romanists of Detroit, rich and poor, give per year? In Sunday collections, \$11,483.85; in pew-rents, \$30,250.11. Here is small trace of any free system, and small indication of giving according to wealth. Certain classes pay to the Church amounts that put our corresponding gifts to shame. But Romanism fails to reach the purses of its rich, educated, and influential people. Our own Church people, in Detroit, with one-seventh the population, and with far less of compulsion in our system of Church support, give twice as much money.

In this diocese, Romanism fails to teach its own children. Its fifty-nine parochial schools enroll 10,856 pupils. The great bulk of its children must, therefore, be educated in our Common Schools, or not at all. Nor does it adequately care for its pauper class. Its 4 orphan asylums, 1 insane retreat, 1 home for the aged poor, 1 infant asylum, and its large hospital, with all their public aid, surely fail to supply the needs of the indigent element in a population of 185,000.

Romanism, in this country, is an exotic, and has scarcely any growth except from immigration and its own physical progenerativeness. The occasional accessions from other religious bodies, and from indifference, are more than offset by the enormous losses it annually sustains from the friction of American modes of life and thought. Intermarriage with Protestants draws heavily upon Rome. Masonry and Odd-Fellowship make further draught. Our Common Schools educate a majority of her children, but not for their spiritual mother. By her own chosen methods, Rome fails to reach our American society, while she even fails to keep her own offspring; and it is extremely doubtful, to say the least, whether some of her practical methods, such as auricular confession, compulsory celibacy of the clergy, and the mechanical performance of priestly functions, are not a serious hindrance, instead of an aid, to American Romanism. In spirit, the Roman Church is aggressive always. Practically, at least, here in America, she cannot occupy more than a defensive position.

Saint Michael and All Angels.

This Feast of the Church, which gives its name to the season usually known as Michaelmas, falls on Sept. 29, upon which day it has been always observed with peculiar solemnity, ever since the 5th century. At the time of the Reformation in England, its observance was retained, in order to keep before the minds of the Church's children, from year to year, the revealed fact of the actual existence of the Angelic orders, and of the interest, which, by the loving kindness of our Heavenly Father, they are permitted to exercise in human affairs.

And happy, indeed, it is for us, and a thing to be greatly thankful for, that such provision has been made for keeping us sound in the Faith. And more especially, in a sceptical age like the present; an age, in which the minds of so many persons of cultivated intellect seem disposed to rebel against the acceptance of anything of which their bodily senses are not conscious.

The due observance of this day will assist us to avoid the sophisms and entanglements of a false philosophy, and to "walk by faith, not by sight." The firm belief that, as God's "holy angels always do Him service in heaven, so also, by His appointment, they succour and defend us on earth," is calculated to strengthen us under temptation, to support us in time of danger, and to kindle our love for Him who has condescended to give His angels charge over us, from the Font to the bed of death.

"Who, meeting us weak worldlings on our way Have turned to help us in the unequal fray, Remembering whose we were, how dearly won."

Brief Mention.

We call attention to the communication, in this number, from Judge Sheffey, of Virginia. The LIVING CHURCH is glad to record every testimony to the work and progress of the Church in any portion of her great domain. Its aim is to present the Life, the Thought, and the Work of the Church, in all its phases, without regard to school or party. To all the Household of Faith, it says, God-speed and success!—The General Convention will meet for Divine Service, on Wednesday, Oct. 6, in St. George's Church, Stuyvesant Square, New York, at 11 o'clock A.M. The House of Deputies will meet in the Church of the Holy Trinity, corner of Madison Avenue and Forty-second Street, at 4 o'clock P. M., for permanent organization.—The Standard says of Mr. Mackonochie's manner, during his recent visit to New York: "One could not help comparing the quietness of his devotional acts with the ostentation of some of our ritualistic friends."—Bishop Clarkson makes an appeal, in the last Guardian, for funds to enlarge Brownell Hall. The Bishop rightly feels that while so much money is sent West for educational purposes, Nebraska should not be passed over entirely. The same might be said of some educational work east of Nebraska. It is not the outposts only that need strengthening. The Mississippi Valley is educating the material out of which the parishes of the far West are to be built.—The Rev. Dr. Butler, in a late paper on the Provincial System, favors the formation of Federate Councils by the dioceses within a single State, but thinks there is no room for Provincial powers between the Diocesan and General Conventions. He thinks the representation in the House of Deputies should be reduced to one clerical and one lay Deputy from each diocese, with an additional deputy of each order for each 5,000 communicants.—A petition has been forwarded from Dakota, to the House of Bishops, asking that a Bishop may be appointed for that Territory, and naming Bishop Clarkson as the preference of Churchmen in that field. As we write this, news comes of the death of a beautiful and beloved grandchild of the Bishop. This is the second death at his house within a few weeks; Miss Walker, Principal of Brownell Hall, was called to her rest from "Overlook," on the 20th of August.—The Church News says: "A young man who had long been a member of a Presbyterian church in St. Louis, and had acted as an evangelist, applied for ordination, when it was discovered that he had never been baptized."—We noticed, a while since, the suggestion of some sectarian to substitute dry baptism for water baptism. A Baptist paper in Cincinnati defends "dry-water" baptism; the only requisite is that it should be under water. It says: "Baptists never ask whether it was by means of a diving-bell, or enveloped in a water proof garment."—The forthcoming version of the Bible will, it is claimed, omit the word "fasting" from the New Testament. There will then be one less discrepancy between the faith and practice of so-called "Bible Christians."—At the death of Chief Ouray, the Utes killed five of his best horses that they might accompany him to his new hunting grounds,—an indication of a strong though misguided faith.—Here are some words from the Vermont Chronicle, that the clergy may read with profit: "We hesitate not to say, if the ministry would study pastoral work now as formerly, or study it and prepare for it as they do for their pulpit work, it would again be found to be successful and delightful, as of old, to both pastor and people. It would, too, tend powerfully to restore the pastorate to the place from which it has fallen.—The insurance on All Saints Chapel, North Denver, recently destroyed by fire, was only \$350.

"I only need to leave enough to bury me," said Dr. Muhlenberg to the friend who cautioned him not to rob himself in his zeal to serve others. Having spent an inherited fortune in enterprises of education and benevolence, and drawn great sums from others for the founding of a college, a church, a hospital, a suburban village for poor families, he died, in his eighty-first year, the possessor of only two twenty dollar gold pieces, given him just before his last illness. Dr. Muhlenberg was a bachelor.—Standard of the Cross.

Marcus Ferris Hyde, D. D.

Correspondence of the Living Church.

BURLINGTON, N. J., Sep. 7, 1880.

At 2 P.M., this day, the obsequies of the late Rev. Marcus Ferris Hyde, D. D., were attended by Rt. Rev. Bishop Scarborough, a number of the clergy, a delegation of the cadets of Burlington College, and a large circle of the relatives and friends of the dead divine. Dr. Hyde, who was 61 years of age at the time of his death, was born near the town of Oxford, Conn., in 1819. He was educated at Trinity College, Hartford, and after his graduation, passed several years as tutor within the walls of his Alma Mater. From Trinity he established in the city of Brooklyn, L. I., a private boys' school, which he continued successfully until 1846, when, at the urgent solicitation of his bosom friend Bishop Doane, of this diocese, he made Burlington his home, and assumed, at the instance of his Bishop, the Professorship of Ancient Languages at Burlington College, with which well-known institution, founded by Bishop Doane, he was identified (acting temporarily also as Principal in 1851), until incapacitated by infirmity, a period over 30 years. In connection with his Collegiate duties, Dr. Hyde, who was ordained Deacon by Bishop Doane in 1849, and admitted to the Priesthood by that distinguished and revered prelate in 1851, was very active also in ministerial work in many of the younger towns in this section. The present Christ Church at Riverton, one of the most beautiful and attractive river towns in this State, was founded by him. He was one of the Examining Chaplains of this Diocese, an honor conferred upon him by Bishop Scarborough. Declining health, however, induced his resignation of the high position. At Burlington College, Dr. Hyde was instructor in the Divinity Department of Sacred Criticism and Statistics. In classical attainments he was unsurpassed by any scholar in this country, and his literary contributions to the religious press, and his discourses, stamped him as an exceptionally gifted and accomplished theologian and writer. At the time of his demise, Dr. Hyde was a widower, his wife, a daughter of the late Edmund Morris, Esq., of this city, a most estimable lady, and very favorably known in literary circles, having preceded him in 1876. He leaves an only son, who, having also graduated at Trinity College, purposes as we understand, adopting the ministry as the profession of his choice. After the funeral of the Rev. Dr. Hyde, the clergy assembled in the vestry of St. Mary's Church, and very touching addresses by the Bishop, Rev. R. L. Goldsborough, the Dean, Dr. Hills and Rev. Geo. McClellan Fisk, were followed by the appointment of Dr. Weld and the Rev. Messrs. Perkins and Pettit as a Committee to draft Resolutions expressive of the sentiments of the meeting, and which will be duly published in the Church papers.

The LIVING CHURCH is preparing for a vigorous fall campaign, and will endeavor to increase its usefulness and its subscription list. Additional correspondents are engaged, in our centres of Church work, East and West. The New York correspondence, which for a few weeks is interrupted, will be resumed with renewed interest and energy. One of our most popular writers for the young has been engaged for the family department. The proceedings of the General Convention will have a prominent place, during October, and the latest will be given by telegraph. Contributions to the editorial department will be increased, and in every way possible, regardless of expense, the paper will be improved. All this involves large outlay, and is undertaken with the assurance of the kind co-operation of many friends.

"A Church of England Family Newspaper," with which, as it is careful to inform its readers—"Protestantism is the main object," has the following:

PREACHER.—The black gown is the legal dress in the pulpit. Until forty years ago, except in cathedrals and college chapels, the black gown was almost universally used. Look at any of the old prints of the clergy of the last century, in which the parson is represented as preaching, and you will invariably see him in a wig and black gown.

This is "Ritualism" on the other side of the house, with a vengeance. Let the two go together—the wig and the gown—by all means, with those who may like them.

Missionary Work in Michigan.

Correspondence of the Living Church.

On Sunday, Sept. 12, the Bishop visited the thriving mission at Lapee, preaching, and confirming a Class of two persons presented by the missionary, the Rev. Albert E. George.

The Rev. W. W. Rafter, of Cheboygan, has been visiting Detroit, being the guest of the Bishop. On Sunday, the 12th inst., he preached at St. Peter's Church, in the morning, and at the Vinewood Ave. mission in the evening.

In an article that appeared in the LIVING CHURCH about two months ago, it was stated that the Church Association of Michigan was an aggressive institution. An illustration of this may be found in the fact, that a part of its property is a missionary horse and buggy, in use by the missionary in Livingston Co. Nearly two years ago, the Rev. Richard H. Dennis began to hold services at Howell and Brighton, two points about ten miles distant from one another. Many years before, there had been a parish at Howell, which is a flourishing village of twenty-six hundred inhabitants. There was trouble, however, which resulted not only in the breaking up of the parish, but in bitter hostility to the Church; some of the disaffected members declaring that good care should be taken that Church-work never should be resumed there again. And now, both at Howell, and at Brighton, brick churches are well under way, and everything bears a most promising aspect. Until recently, the Rev. Mr. Dennis has been obliged to make his missionary journeys as best he could; sometimes securing a conveyance, but generally walking, occasionally trudging twenty miles on a single Lord's day. But the Church Association took the case in hand, and invested one hundred dollars of its ready cash in a fine pony, a set of harness, and a light vehicle. The pony may also be used with the saddle; and, notwithstanding the low price paid for the outfit, Mr. Dennis declares that he leaves Presbyterian and Methodist teams behind, on the road, every Sunday, and challenges any other missionary team to a trial of speed.

The Rev. Dr. Johnson, Rural Dean of the Western Convention, has devised a mode of missionary locomotion which proves him, at least, to be not behind the times. Desiring to hold services at Mason, on a Sunday, recently, without neglecting his duties as rector of St. Paul's, Jackson, he secured, for twenty dollars, a railway carriage and an iron horse. A large party of Jackson people accompanied the intrepid Dean, who sold tickets at a reasonable rate, to those who came, thus reimbursing himself for the heavy outlay. Naturally, a large congregation assembled at the call of bell and whistle, to meet the Doctor at Mason, and to learn the nature of his mission. We have long entertained a puritanic prejudice against Sunday Excursions; but to catch sight of a Dean selling tickets (at reasonable price), and to hear the voice which we have learned to honor in the pulpit, shouting, "All abroad!" from the platform, might well cause prejudice to take flight. We shall watch, with interest, the further progress of the Dean's experiments, in the hope of seeing him prove, that missionary activity may be made, not only a delightful, but a paying thing.

WISCONSIN.—We learn from the Beloit Daily Free Press, that, very recently, a thoroughly successful Harvest-Home Festival has been held in St. Paul's Church in that city. "The edifice," says the Free Press, "was beautifully decorated. In front of the central aisle, was a large pyramid, composed mostly of farm and garden products. At the right of this was a smaller pyramid of fruits. Over the pulpit was an arch, decorated with flowers and evergreen, and on the top were the words, interwoven with the ripe heads of the new grain, 'Harvest Home.' After the usual impressive ceremony, the rector, Rev. Fayette Royce, delivered an interesting sermon from the text, found in Joel 2—26, 'And ye shall eat of plenty, and be satisfied, and praise the name of the Lord your God, that hath dealt wondrously with you.'

The Rev. Dr. Locke is to preach the sermon at the opening of the Fall Term at Nashotah, on the Feast of St. Michael and All Angels.

INDIANA.—The Missionary Parish of St. John's, Lagrange, has met with a very great loss in the death of the Junior Warden, Mr. John M. Weaver. His death was quite sudden; he having been at Church on Sunday evening, attending to his duties (self-assumed) of caring for the church building, and acting as usher. He was taken sick that night, and died on Monday morning, Sept. 2, "in the comfort of a reasonable religious and holy hope" and in the Communion of the Catholic Church. May he rest in peace, and light perpetual shine on him!

ALBANY.—A correspondent of the New York Standard has the following interesting notice concerning St. Gabriel's Chapel, West Troy, a mission of Trinity Church, of which the Rev. G. F. Breed is Rector: "Even-song is rendered in a manner deserving special notice. The choir is composed of twenty-five children of the Sunday School, under the efficient direction of Miss Sallie Scarborough, organist. The almost faultless singing of the Psalter, according to the Anglican tones, by the youthful voices, produces an effect of which the paid choirs of some of our large churches are incapable. The Magnificat and Nunc Dimittis, set to the most pleasing of the Gregorian chants, rendered with much spirit, deserve the highest praise.

The services are made more inviting by the interior adornments of the chapel. The re-table is furnished with cross, eucharistic and vesper lights, and flower vases, always filled during the proper seasons. The reredos is embellished with appropriate symbols, and the walls and open roof are tastefully decorated. A beautiful Font perpetuates the memory of the late Jane Scarborough, by whom the mission was started about ten years since, under the rectorship of the Rev. John Townsend. The chapel was erected in the year 1876, through the labors of the Rev. H. H. Oberly, then Rector of the parish, and the good work then begun is being successfully carried on by the present Rector.

A Visit to White Earth.

[Through a mistake in mailing, this letter has been delayed for several weeks; and, as well as its author, has been on an extensive tour, in the interval. Thanks, however, to the U. S. and Canada Post Office Department, it has come to light at last.]

Having learned that Bishop Whipple was expected to reach the White Earth Indian Reservation on Sunday, August 1st, a party of ten of us, five ladies and as many gentlemen, two of whom were clergymen, made a timely start on the morning of that day, from Lake Park, which lies on the Northern Pacific Road, thirty-four miles east of Fargo, hoping to reach our destination in time for Morning Prayer with the Christian Indians. The morning was very lovely, and a cool and pleasant breeze blew across the wide prairies, tempering the sun's rays. No prairie scenery could well exceed the beauty of that through which we passed for the first half of our journey. The land was rolling; and innumerable lakes, of every form and size, each one with a beautiful grove on its sloping banks, gave to the entire region through which we were passing, the appearance of one continuous park, except where the surface was varied by a field of ripening grain. Owing to bridges having been swept away, and the roads being shut up, we were frequently compelled to make a long detour, passing through the farms of the settlers. At one of these, and situated on a high ridge of land, we found a remarkable flowing well, which is sunk to a depth of over seventy feet. The water is conducted above the surface by means of an iron pipe, from the curved end of which, when turned upwards, the crystal stream is projected to a height of fourteen feet. Sweeter, purer, and more delicious water I never tasted.

In due time, we reached the Reservation; and our road lay, now, for most of the way, through the "timber." The Mission lies in the heart of the Reservation, and is beautifully situated among several lakes of considerable size, upon which the surrounding wooded knolls look down. The Mission House, where the Rev. Mr. Gillfillan resides, stands on an eminence, commanding a lovely view of no fewer than three sheets of water, all lying within a few stones' throw. From a school-house in the neighborhood, eleven lakes are visible. The church, a plain frame building, showing marks of age, occupies a conspicuous site, thickly studded with old forest trees. The present edifice will be replaced, before long, by a larger and more durable one; a sum of \$6,000 having been recently raised for the purpose, by the native missionary, the Rev. George Johnson, better known, perhaps, by his Ojibway name—Emegabowh. During a three months' trip to the East, he excited great interest, and succeeded in raising the above-named sum. There are 170 native communicants connected with this mission.

Besides the buildings of which I have spoken, there is also a handsome and spacious free hospital, which was built, a few years ago, at a cost of \$6,000, by a lady of Hartford, Ct., since deceased. By her last will, she further left to it an endowment of \$10,000. It appears that the civilized Indians are peculiarly liable to Consumption; and some of them, especially in winter, avail themselves of the charitable provision made for them by the foundress of the hospital. I learnt, in the course of my enquiries, that the mortality among children is exceptionally great. The hospital is under the charge of Dr. Allen, a medical man of large experience; who, as well, as his excellent wife, exercises a most beneficent influence among the people of the mission. Judging from my own experience, I should conclude that they attach a double meaning to the word "hospital," and hold that the term "hospitality" is a derivation from it. Certain it is, that our whole party was quartered upon Dr. and Mrs. Allen, until Monday afternoon; six of our number, however, being detailed to breakfast, on the morning of that day, at the hospitable residence of the Rev. J. A. Gillfillan, who is entrusted with the charge of the whole Indian Mission field in this part of the country. To comprehend the full extent of that field, it must be known that it includes five Indian Reservations, viz.: Red Lake, White Earth, Leech Lake, Vermilion, and Mille Laes. In order to give some general idea of the area of only two of these reservations, I may state that "Red Lake" is about the size of Connecticut, and "White Earth"—of Rhode Island. The territorial surface of Leech Lake is mostly occupied by the lake itself. The Indian population of White Earth, including half-breeds, is 1,500. One of the fruits of the work at this, the central missionary point, has been—the education and training of eight native young men, for Holy Orders. Of these, one has been taken in his rest, and the remaining seven are actively engaged in the exercise of their ministry among their own people.

In consequence of the unexpected delays which we had encountered, our party did not reach the church at White Earth, until just before the sermon. The congregation was composed, almost exclusively, of Indians, to whom a native deacon was holding forth in the Ojibway language, "a tongue understood of the people," but to the visitors—a "marvel and a mystery." The preacher's hearers seemed, for the most part, to listen with attention and interest; although, in his style, there was a marked absence of anything like enthusiasm or attempt at oratory. In fact, I was under the impression, for a short time, that one of the Morning Lessons was being read. Divine Service was again held in the afternoon, and a short address was made to the Indians, through an interpreter, by the Rev. Dr. Hawley. In the evening, Bishop Whipple, with Mr. Gillfillan and Prof. Wilson, reached the Mission, from their visit to the Indian country lying far to the north.

On Monday morning, all assembled once more in the church, when Morning Prayer was said, followed by a Celebration of the Holy Com-

munion, at which most of the congregation received. The Bishop, with the aid of an interpreter, addressed his Indian children in earnest and affectionate terms; and they, on their part, appeared to hang upon his words.

The party with which I had made my pleasant trip from Lake Park, returned early in the afternoon, while I remained to accompany the Bishop and Prof. Wilson on the following day. After dinner, I was present at a Council which the chiefs desired to hold with the Bishop. It was, of course, carried on through an interpreter. I was much struck with the perfect order of the proceedings, and with the courtesy, intelligence, and good sense of the speakers. It is hardly necessary to say, that the Indians have the greatest confidence in, and affection for the Bishop; and with good cause, for he has truly proved himself a friend in need.

On Tuesday morning, accompanied by Mr. and Mrs. Gillfillan, and Mr. and Mrs. Johnson, we started about 8:30; and, in due time, reached a hamlet, just over the limits of the Reservation, called Richwood. Here we found a neat little church, built of hewn logs, and measuring 18 by 30 feet. Its narrow Gothic windows of stained glass, and cross on the gable, unmistakably marked its sacred character. Having robed in an adjoining log school-house, we proceeded to the church, which the Bishop then duly consecrated to the service of Almighty God. The Office was followed by a Celebration of the Holy Communion. After partaking of the hospitality of some of the residents, we bade farewell to the missionaries and their wives from White Earth, and resumed our journey in the direction of Detroit Lake, which we reached in time for supper. We were met, at this point, by the Rev. Mr. Peake, of Moorhead; and, at half past seven, Evening Prayer was said in a church building secured for the occasion; and the Bishop delivered a very stirring and earnest Address, which was listened to with the deepest attention by a large congregation. Before midnight, the Bishop left for Duluth; on the following morning, Mr. Peake returned home; and, once more, I was left, to pursue my journey alone.

One result of my visit to White Earth is, a conviction that a great work has been done, and is still doing, among the aborigines, through the agency of our Missions. I cannot believe that any one, visiting them, and seeing with his own eyes the patent facts before him, whatever his prejudices might have been previously, could hesitate to acknowledge the blessings that have accompanied the civilization and christianization of the Indians. August, 1880.

Marriages.

GATES—OLMSTED.—On the afternoon of Sept. 15, at the country residence of Mr. Bedford B. Hopkins, North Lake, Wis., by the Right Rev. Edward R. Wallis, S. T. D., Sibyll Louise Olmsted, of Oakland, Cal., to Rev. Horace Gates, of the Diocese of Western Michigan.

Notices.

General Convention. OFFICE OF COMMITTEE OF ARRANGEMENTS, 713 Broadway, N. Y., Sept. 13, 1880.

The Committee of Arrangements of the Diocese of New York, respectfully notify Bishops and Clerical Deputies, who are unprovided with hospitality from private sources, that cards of introduction, to such hotels as will receive guests at commuted rates, may be had at the office on Monday and Tuesday, Oct. 4th and 5th.

It is understood that such cards are exclusively for such clerical members of the Convention as have signified to the Secretary their acceptance of the hospitality of the Diocese, in the form named in the circular letter.

It is further to be understood, that deputies accepting such cards will make their own arrangements with the several proprietors; and that the Committee of Arrangements assume no responsibility for expenses, other than in pledging to the deputy himself the sum named in a circular addressed to deputies, on the subject. The Committee beg to add, that while lay deputies are at their own charges, similar cards will be furnished to such as may desire, securing for them commuted rates of board.

Contributions are solicited for the endowment of a bed for incurables in St. Luke's Hospital, Chicago. No hospital receives incurables except in very rare instances, and the unfortunate people who cannot recover, are often reduced to great suffering for the want of proper care. One bed at least in St. Luke's will be set apart for that class, for which purpose \$3,000 is absolutely necessary; on its being obtained the income of that amount will be used for its support. Any sum will be acceptable, and acknowledgement will be made in this paper. Rev. Clinton Locke requests that all who feel inclined to aid in the good work will inclose their contributions to Miss Olive Lay, 321 Michigan avenue, who has kindly consented to take charge of this fund.

Mrs. Walleck, \$ 5.00
Mrs. J. A. Carpenter, Dundee, Ill., 10.00
Dr. and Mrs. E. F. Cleveland, Dundee, Ill., 2.00
Previous Contributions, \$17.00
Total, \$1,854.92
MISS OLIVE LAY, Treasurer.

A lady desires a situation as daily or resident governess, or as teacher in a school. Is competent to teach the English branches, with the rudiments of French, German, and Latin. Unexceptionable references. Address, M. D. H., 453 Dearborn Avenue, Chicago.

A graduate of Amherst College, Mass., a Churchman, desires a situation as teacher or tutor. References given. Address G. H. L., P. O. Box 241, Newburyport, Mass.

Wanted, By the 1st of October, a lady of experience, and thoroughly devoted to Church Work, to take charge, as Matron, of St. Luke's Hospital, St. Paul, Minn. Applications to be addressed to Mrs. Henry Hale, St. Paul.

KOUNTZE BROTHERS, BANKERS, 120 Broadway (Equitable Building), NEW YORK.

LETTERS OF CREDIT AND CIRCULAR NOTES Issued for the use of travelers in all parts of the world. Bills drawn on Bank of London. Telegraphic transfers made to London and to various places in the United States. Deposits received subject to check at sight, and interest allowed on balances. Government and other bonds and investment securities bought and sold on commission.

Ecclesiastical Needlework.

Orders for Altar Frontals, Superfrontals, Antependiums, Pede Mats, Stoles, Bookmarks, Burses, Veils, etc., carefully executed after reliable English designs, by the Chicago Society of Decorative Art, Pike Building, cor. State and Monroe Streets.

Educational.

St. Agnes' School, 717 Monroe Street, Chicago, Ill. Will commence its Fifth Year Wednesday, September 8th, 1880, and remain in session till June 21st, 1881, with the usual vacations. Any further information may be obtained by addressing the Principal.

Allen Academy, Chicago. Best equipped Boys' School in the world. Thorough preparation for Harvard, Yale, or any University or Scientific School, or graduates students here. Equal advantages to girls. A few boarding pupils received into the family of the President and enjoy rare advantages in the most fashionable residence division of the city. Year opens Sept. 6. IRA WILDER ALLEN, A. M., L. L. D., President, 1822 Michigan Ave., Chicago.

Racine College, Racine, Wis. Will re-open Thursday, Sept. 9, 1880. The College includes a School of Letters and a Scientific School. There is also a Grammar School, which prepares boys for college or business. Thorough intellectual training is combined with true discipline, religious care, and high culture. New scholars will be received at any time during the year. Boys from ten years old and upwards are received in the Grammar School. Special care is taken of the younger boys by the matrons. For catalogues and other information apply to The Rev. STEVENS PARKER, S. T. D., Racine, Wis.

Kemper Hall, Kenosha, Wis. Under the charge of the Sisters of S. Mary, will re-open on Tuesday, Sept. 21st, 1880. (Terms reduced.) Address the Sister in charge.

The Suburban Home School, New Haven, Conn. Rev. Dr. Shears, Rector, offers the very best advantages to a few young boys. Founded A. D. 1853. Send for reference circulars.

The Selleck School, Norwalk, Conn. The academic year of this school commences on the third Wednesday of September, and closes on the last Thursday of the following June. Pupils received at any age, or prepared for College, for the United States Military and Naval Academies, or for business. Terms: for board and tuition, \$350.00 per annum.

St. Margaret's Diocesan School for Girls, Waterbury, Conn. The sixth year will open (D. V.) on Wednesday, Sept. 15th, 1880. Instrumental music under charge of J. Baker, Jr., a private pupil of Plaidy, of Leipsic Conservatory. French and German taught by native teachers. The Rev. FRANCIS T. RUSSELL, M. A., Rector.

Episcopal Academy of Connecticut. The Rev. S. J. HORTON, D. D., Principal. Boarding School for Boys. Military drill. Five resident teachers. A Junior and Senior Department. Terms: Juniors, \$375 per annum; Seniors, \$400 per annum. Special terms for sons of the clergy. Three sessions in the year. The next session begins Sept. 19th, 1880. For circulars address the Principal, Cheshire, Conn.

Female Seminary, New Market, Virginia. This school will open Sept. 1, 1880, and close May 31, 1881. Special attention paid to manners, morals, and general comfort of each pupil. Terms, including all expenses for nine months, ranging from \$140 to \$200. The salubrious climate, fine church privileges and social advantages of the town render the location most desirable. For particulars, address Miss Belle T. Michie, Principal of Young Ladies' Seminary, New Market, Shenandoah County, Virginia.

College of St. James, Grammar School. Diocesan School of Maryland. Bishop Pinkney Visitor. Re-opens on Wednesday, September 15th. For Circulars and information address HENRY ONDERDONK, College of St. James, Washington Co., Md.

The Hannah Moore Academy, The Diocesan School, 15 miles from Baltimore. Accessible from every direction by turnpike and rail. Best advantages for health, comfort, training, and instruction. Forty-sixth year. Begins Sept. 15. Rev. ARTHUR J. RICH, M. D., Rector, Reisterstown, Md.

Patapsco Institute, Ellicott City, Md. Miss SARAH N. RANDOLPH, Principal. This well-known school for young ladies and children, so noted for the health and beauty of its situation, will open Sept. 15th, with an able and experienced corps of teachers. It offers unusual facilities for a finished education. For circulars address the Principal, Patapsco Institute, Ellicott City, Md.

Boston School of Oratory. Full course TWO YEARS, three hours daily; shorter course, ONE YEAR. Term begins Oct. 7. Application at 1 Somerset St., Boston, any day after Oct. 1, from 10 to 12 A. M. For circulars, apply to R. R. RAYMOND, Principal.

Educational.

St. John Baptist School, 233 East 17th St., New York. Under the charge of the Sisters of St. John Baptist. Terms, \$25 per school year. Address the Sister Superior, as above. ECCLESIASTICAL EMBROIDERY. Address: Church Workroom, 233 East 17th Street.

Charlier Institute, Central Park, New York City. Boarding and Day School for boys and young men from 7 to 20. College and business. School designed to be as perfect as money, science, and experience can make it. 26th year will begin September 20, 1880. For prospectus, address PROF. CHARLIER, Director.

Siglar's Preparatory School, Newburg, N. Y. Preparation of Boys for Yale, a specialty. Our graduates are taking the highest rank at Yale and Williams. By entering their sons at 10, or not later than 12 years of age, parents will gain largely in time, expense and thoroughness of preparation. Circulars sent on application. Correspondence solicited. Address HENRY W. SIGLAR, M. A., Yale.

Church School, New York. MRS. SYLVANUS REED'S BOARDING AND DAY SCHOOL FOR YOUNG LADIES, Nos. 6 and 8 East 53rd-st., New York, reopens Sept. 29. French and German languages practically taught. Thorough training in Primary and Secondary Departments. The course of study in the Collegiate Department meets all the demands for the higher education of Women. Each pupil receives the personal supervision of Mrs. Reed.

Keble School, Syracuse, N. Y. BOARDING SCHOOL FOR GIRLS. Under the supervision of the Board of Trustees. Rt. Rev. F. D. HUNTINGTON, S. T. D., Bishop of Central New York, President of the Board of Trustees. Terms for board and tuition in English, Latin and French, \$350 per annum. The tenth school year will commence on Wednesday, September 15th, 1880. For circulars apply to MARY J. JACKSON, Syracuse, N. Y.

Trinity School, Tivoli-on-the-Hudson. The Rev. James Starr Clark, D. D., Rector, assisted by five resident teachers. Boys and young men thoroughly fitted for the best colleges and universities or for business. This school offers the advantages of healthful location, home comforts, first-class teachers, thorough training, assiduous care of health, manners, and morals, and the exclusion of bad boys, and conscientious parents looking for a school where they may with confidence place their sons. The Fourteenth year will begin Sept. 7th, 1880.

Starr's Military Institute, Port Chester, West Chester Co., N. Y. Twenty-five miles from New York City by the New Haven Railroad. A thorough school for boys. Established in Yonkers, N. Y., 1854. Removed to Port Chester in 1874. Houses have all the modern improvements. Every room heated by steam. Play grounds comprising five acres. Terms from \$300 to \$350 per annum. For circulars, etc., address O. WINTHROP STARR, A. M., Principal. Catalogues can be seen at the office of this paper.

De Veaux College, Suspension Bridge, Niagara Co., N. Y. TWENTY-EIGHTH YEAR.—COURSES OF STUDY. Classics, Modern Languages, Mathematics, etc., to prepare for advanced standing at the Universities; for West Point, Annapolis, or business; adapted to the wants of boys from ten to twenty years of age. LOCATION.—The College Domain of three hundred and sixty-four acres, two and a half miles below Niagara Falls, extends for half a mile along the most picturesque part of the Niagara River, and is wholly devoted to the uses of the institution. Its healthfulness is unsurpassed. Six trunk lines of railway intersect at Suspension Bridge. BUILDINGS.—The College Edifice contains Chapel, School and Recitation Rooms, Library and Reading Room, Dormitories and Commons-Rooms; it has steam, gas, ample bathing facilities, excellent ventilation, and every needful appliance of health, comfort, and efficient administration. The School-Room has been professionally examined by an oculist, and its lighting pronounced typical and beyond criticism; the desks have folding tops to serve as book rests, and the pupils sit to study in an erect posture with the book at a proper distance from the eye. The Gymnasium is now large, and well appointed. ORGANIZATION, PHYSICAL CULTURE, ETC.—The entire household constitutes, and is treated as, a single family.—The formal Organization, Routine, and Discipline are military; at Drill, breech-loading rifles of the Remington "Civil Guard" pattern, made to special order, are carried by Cadets five feet or more in height. The Campus is admirably laid out as a Parade Ground. Athletic sports are heartily encouraged, and the opportunities are unrivalled. EXPENSES.—Charges, \$350 a year; Special Rates to sons of the Clergy. SCHOLARSHIPS.—Competitive Examinations for Scholarships are held the first Wednesday in September; applications for the same must be filed ten days previously. REV. GEO. HERBERT PATTERSON, A. M., LL. B., President. Rt. Rev. A. CLEVELAND COXE, D. D., President of the Board of Trustees.

New York, Binghamton, Broome Co. BINGHAMTON LADIES' COLLEGE and College of Music and Oratory. Rev. R. A. PATERSON, A. M.

Poughkeepsie Female Academy, Rev. D. G. WRIGHT, S. T. D., Rector. Assisted by ten (10) Teachers. The Forty-fourth Year commences September 8th, 1880. Patrons are assured of home comfort, parental discipline, and thorough work for their daughters. For circulars address the Rector, Poughkeepsie, N. Y.

The General Theological Seminary, 20th Street and 9th Avenue, New York. The next academic year (the 64th) will begin on Wednesday, September 8th, 1880. Applicants for admission should present themselves in the library for examination on Tuesday, Sept. 7th, at 9 A. M. There is no charge for room rent or tuition, but each student is expected to furnish his own room. Board can be had in the refectory for four dollars a week. Further information will be furnished by the Dean, to whom early application should be made if a room is desired. E. A. HOFFMAN, Dean, 426 West 23d St., New York.

St. Mary's Hall, Burlington, N. J. The Rev. J. Leighton McKim, M. A., Rector. The forty-fourth year begins Sept. 15th, 1880. Charges, \$350 per annum. Music and painting the only extras. For other information address the Rector.

Edgeworth School, No. 59 Franklin St., Baltimore, Md. MRS. H. P. LEFEVRE, Principal. Boarding and Day School for Young Ladies and Children. Practical teaching in the French and German languages. Thorough training in the English Departments, which meet all the demands for the higher education of women. References: Rev. S. S. Harris, D. D., Chicago; Rev. John Fulton, D. D., Milwaukee.

Waverley Seminary, Maryland. A Family School for Girls. Board, Tuition in English, French, and Music, \$225 per annum. The next term will begin September 14. Reference: Bishop Pinkney. Address Miss Keech, Agricultural College P. O., Prince George Col, Md.

Educational.

Bishophorpe, Bethlehem, Pa. A Church Boarding School for Girls. School year begins September 15, 1880. Number of scholars limited. Address Miss FANNY I. WALSH, Principal.

Church School, Philadelphia, Pa. Young Ladies' Institute, Boarding and Day Pupils. No. 1713 Spruce St. Best advantages in Literature, Languages, Music, &c. A superior city home. 26th year. Address Rev. E. H. SUPPLEE, A. M., Prin.

Brook Hall Female Seminary, Media, Pa. Will open on Wednesday, Sept. 15th. The high reputation of this school will be sustained by increased advantages the coming year. Several teachers of eminence will be added to the already efficient corps. For catalogues apply to M. L. EASTMAN, Principal.

Cottage Seminary, For Young Ladies, Pottstown, Mont. Co., Pa. The Thirty-first annual session will open on Thursday, the 16th of Sept., 1880. First-class buildings, with gas and water, and excellent drainage. Large and highly improved grounds. Experienced teachers and full course of instruction. Number limited. For catalogue apply to GEO. G. BUTLER, A. M., Principal.

St. Mary's Hall, Faribault, Minn. Rt. Rev. H. B. WHIPPLE, D. D., Rector. Miss S. P. DARLINGTON, Principal. Is under the personal supervision of the Bishop, with 11 experienced teachers. It offers superior advantages for education, with an invigorating and healthy climate. The 15th year will begin September 18th, 1880. For Registers, with full details, address the RECTOR. Prices reduced.

Brownell Hall, Omaha, Nebraska. Protestant Episcopal Seminary. Seventeenth year begins Sept. 1st, 1880. The school is noted for good health. Situation delightful. Home comfortable. Twelve able and experienced teachers. For Register and particulars apply to Rev. R. DOHERTY, M. A., Rector, Omaha, Neb.

Brooks' Academy, Cleveland, Ohio. School for Boys. Autumn term Sept. 15th, 1880. Prepares for Harvard, Yale, and the leading colleges and scientific schools. Founded by the late Rev. Frederick Brooks, Rector of St. Paul's. President—Col. W. H. Harris, A. M., Cleveland. Vice Presidents—Philip Brooks, D. D., Boston; A. K. Spencer, Cleveland. Trustees—Samuel Andrews, A. G. Armstrong, George A. Baker, J. H. Devereux, William Edwards, Dan. P. Bells, A. Everett, J. G. Hower, W. S. Kerriss, H. J. D. Rockefeller, S. C. Smith, J. H. Wade. Boys from abroad placed in private homes carefully selected by the head master. For catalogues and information address H. McL. HARDING, Head Master, Cleveland, Ohio.

Bexley Hall, Gambier, Ohio. The Theological Seminary of Ohio. For information address Rev. FLEMING JAMES, D. D., Gambier, Ohio.

St. Anna's School, For Girls, Diocesan, Indianapolis, Ind. An enlargement. Increased facilities. Terms: Boarding pupils \$375 to \$300. Send for register. Rev. J. B. CLARK, A. M., Rector.

Mrs. J. H. Gilliat, Newport, R. I. Receives into her family a limited number of girls to educate. English, Mathematics, and Latin thoroughly taught. A foreign lady will reside in the family to teach French and Music. Competent teachers also employed for other branches. The delightful climate of Newport, and its freedom from malarial and epidemic diseases, make it a most desirable location for a school.

S Helen's, Brattleboro, Vermont. A Family School. Large and commodious house, finely located, unequalled climate. Careful instruction combined with home life. For circulars address Mrs. E. J. IVES, Principal.

Mrs. Salisbury's School for Girls, (Late Brooks School) 677 Euclid Ave., cor. Ferry St., Cleveland, Ohio. Thorough English Course. Greek, Latin, French, German, and Drawing without extra charge. Boarding pupils limited to eight. Resident French Teacher. Special class for boys under twelve. Fall term begins Sept. 16. Circulars on application.

Christ Church Seminary, Lexington, Ky. Rev. Thos. A. Tidball, D. D., Rector. A boarding and day school for girls. Number of boarders limited. Special attention given to the cultivation of graceful and elegant manners, in addition to thorough and careful intellectual training. The Christmas term of the fifteenth year begins Sept. 13, 1880. For circulars apply to Miss HELEN L. TOTTEN, Principal.

St. John's School, 21 and 23 W. 32nd St. New York. Between Broadway and Fifth Avenue, New York. BOARDING AND DAY SCHOOL FOR YOUNG LADIES AND CHILDREN. Rev. THEODORE IRVING, LL. D., Rector.

MRS. M. G. RIGGS reopens her School for Young Ladies and Misses, at her residence, Rutherford, New Jersey, Sept. 14,—very near New York. Advantages of city and country combined. Boarders limited to six. Girls fitted for College. Circulars on application.

ST. LOUIS LAW SCHOOL. Term opens October 15, 1880. Tuition, \$80 per year. No extra. For circulars address HENRY MITCHELL, Dean.

Sisters of Bethany. TOPEKA, KANSAS. FOR GIRLS EXCLUSIVELY. Ten teachers in the family. All branches taught. For Boarding Pupils, from \$25 to \$50 per school year, according to grade. For Day Pupils, from \$5 to \$20 per session, according to grade. Send for Catalogue. BISHOP VAIL, President.

Home and School.

My Dove of Conscience.

From the Advocate and Guardian.

Sitting in the twilight, with the day gone by,
Quite alone, or rather, only God and I,
Something stirred, as if regretful, in my breast,
Like a bird that flutters in its evening nest.

'Twas my dove of conscience, such a tender thing,
That the merest trifle makes a restless wing;
One small thorn uprising through the bed of
down

Seems a spear of torture that we press upon.

Thus, amid the comfort of my twilight hour,
Came this little prick with its relentless power,
Pushing, pressing, piercing, making sure its way,
And disturbing all the softer memories of the day.

So much blessed sunshine sent from upper sky,
Hours of light and beauty given from on high,
All the blue ethereal; all the pleasant air,
Trees, and plants, and flowers, passing sweet
and fair;

Faces of my kindred; hearts of gentle friends;
Scarce a thing withholden that true pleasure
lends,

Had my spirit prized them as from heaven above?
Had I recognized them as from God's dear love?

Oh, to have each moment of the light so blest,
That my dove may calmly fold her wings to rest,
When the night draws round me, and the shadows
cast,

Warn me that another day of grace is past!
F. BURGE SMITH.

Stories on the Catechism.

An Inheritor of the Kingdom of Heaven.

MEG'S PRESENT.

"Heirs of God, and joint heirs with Christ."

A sultry August afternoon, oppressive everywhere, more sultry and oppressive in London than anywhere else; cool enough though in a little church where a number of boys and girls sat in reverent order at the children's service, and answered, to the best of their ability, the questions put to them by their Vicar.

The church was situated in a fashionable part of the great city: there were two or three large squares quite near it, and grand people lived in those squares, and the children of those grand people used to go to the children's service, and sit side by side with their poor little brothers and sisters. Of course you know who I mean by these little brothers and sisters. I mean those who by the Holy Sacrament of Baptism had been made with them members of Christ, children of God, and inheritors of the Kingdom of Heaven.

There were very few of what the boys called "the little swells," on that Sunday afternoon of which I am telling you. Most of "the big swells," as I suppose I must call them, had gone out of town; only just here and there you saw a dainty little lady, or a smart little sailor-boy gentleman sitting in the open seats of the little church.

There were some tidy boys and girls, and there were a few rather ragged and dirty ones; but never mind what they were, they were every one of them very quiet and well behaved, and they listened very attentively to the Vicar's words.

He was explaining the Catechism to them; and on this Sunday the lesson was upon the words, "An Inheritor of the Kingdom of Heaven."

"My dear children," he said, "I have already explained to you the great, great blessing that is yours; you have been made members of Christ, part of Christ himself; you are each one of you God's own children, each one of you the special child of the loving Father, and now to-day I have to tell you not exactly what you are, but what you may be. You know what an heir is, do you not?"

"Yes," came from two or three young voices, "an inheritor."

"Quite right; but what is an inheritor?"

"One who succeeds to his father's title," answered a pretty little boy in a sailor's dress.

"Yes, my lad, that is it. Our Father in Heaven has a Kingdom, more beautiful than any kingdom on earth; and all of you, His own baptized little ones, are made at your Baptism heirs or inheritors of that heavenly home. There is a difference between the heir to an earthly inheritance and an heir to this heavenly Kingdom. Which son is it who comes into his father's estate?"

"The eldest son."

"Yes, the eldest son; and the others share his other property; but in Holy Baptism each little one who is brought to the Font to be made a member of Christ and the child of God, is also made an inheritor of the Kingdom of Heaven. The son or daughter of a prince, and the son or daughter of a beggar, have an equal right to his or her place in God's Kingdom; each of them has the same chance of winning it. Only, my children, it is, if I may call it so, a chance, not a certainty. If the son of a rich man behaves very badly, what does his father do?"

"He disinherits him."

"Yes, he takes from him what ought to have come to him. Well, God is very good, very loving, very merciful; He gives to His children more chances of repentance than any earthly father ever gives, because He sent His own dear Son to die for our sins, and for His sake He bears with us with such infinite, gentle love. It is only when you will not listen to the Voice of the Holy Spirit, it is only when you turn quite away from all that is good, that your Father in Heaven turns away from you,

and by your own wilful, wicked acts, you lose the bright inheritance which belongs to you.

And now, my children, if to day there came into this church a little baby who was heir to a great name, and to great riches, and if at the holy Font there was brought, side by side with this noble little one, a poor miserable infant with no hope in this world, can you tell me if there would be any difference between them?"

"No," answered a chorus of young voices.

"No," repeated the Vicar, "they would be members of Christ, children of God, and inheritors of the same glorious kingdom—the Kingdom of Heaven."

The catechizing was over, a Litany was sung, and the children might, if they chose, go away. They did not go away on that particular Sunday of which I am telling you; for after the catechizing there was sometimes a baptism, and, of course, all these little ones liked to stay and see it. Perhaps they had some vague, indistinct idea of the great blessing that came to the child who was brought to the Font. I say some vague, or indistinct idea; of course they had been taught, as we have been, how great that blessing was, but it is very, very difficult to realize things; and perhaps when those children looked on at that Holy Service, they were thinking more of the baby's clothes and the baby's behavior; that is to say, whether he or she cried, or did not cry, than of the great inestimable privileges which were being bestowed upon that child of wrath.

Well, on that August afternoon there was rather a commotion in the little church. One or two powdered footmen sauntered lazily in, and sat down in a far-away corner, and then two or three quietly-dressed ladies took their places near the Font, and at last in bustled a very fat, very grandly-attired nurse, holding in her arms a bundle of cachemire, and lace, and satin.

"It's Lord Coverdale's little 'un," said the Verger to his son, who was one of the Sunday-school children; and, of course, young Tom told the others what a grand baby it was who was to be baptized that day.

"And there's not another coming," said Tom, to his neighbor, "the little swell will have it all to himself."

The first words of the Service had been said by the Priest, and in the porch appeared a strange group—an old woman, bent nearly double, and a wild-looking deformed girl of some fifteen or sixteen years of age, holding in her arms a bundle, not of satin and lace, but of something that looked very like a heap of rags.

The Verger looked at the girl inquiringly. He had seen her before sometimes at the Services, but lately he had missed her; and he thought how pale and thin she had grown since she had last been at church.

She lifted her great dark eyes to his face entreatingly, and said, "Please, sir, will you stand for her, for we've got no one else; and her father's in the hospital, and her mother is lying dead in Gravel Court."

"Yes, I'll stand; but where's the other Godmother? I suppose the old woman is going to be one."

"Yes, and I'm the other," answered the girl, drawing up her poor little crooked figure to its full height.

"You, I don't think you can be; you ain't confirmed."

"Yes I am," and a crimson flush rose to the pale cheek; "I was confirmed two years ago, before I came away from the country."

"Oh, then, it's all right; come along."

So the two groups stood round the Font: the beautifully-dressed ladies, and the stately-looking gentlemen, and the smart nurse, and the baby in its pure white robe, on one side; and on the other, the old woman, and the Verger, and the poor girl, and the infant wrapped in the ragged old shawl.

The holy Service went on.

"Name this child."

"Ethel," answered the clear, sweet voice of Lord Coverdale's young sister, as she held her little niece in her arms.

Then the water, which was to wash away the sin of that child—who had come into the world a child of wrath—was poured three times upon the little heiress's head; and in that moment she was made an inheritor of a Kingdom far more beautiful, far more glorious, than any kingdom on earth can be.

And now it was the poor deformed girl's turn to speak, to say the name that was to be given to her little charge.

"Lily."

The grand ladies looked at each other. It seemed a strange name for that poor baby. Lily! the emblem of purity, it was hard to associate it with that poor, small bundle of rags. And yet to Lily, just as to the little high-born Ethel, the same gift was given as the holy water was poured upon her brow in the Name of the Ever-Blessed Trinity. Strange, indeed, but true—the poor little motherless child was made an inheritor of that beautiful Kingdom of which eye hath not seen, nor ear heard. Never mind what her lot in life might be, never mind the troubles that might—aye, that must come across her path—there was hope for her in the end; a hope quite as bright as the hope given but one moment before to the little heiress of so much earthly wealth and grandeur.

The service was over. The young Countess went up to the old woman and the girl, and put a bright golden sovereign into the baby's hand.

"You must get it some clothes, poor little thing," she said, "the Verger has been telling me its sad story."

"Thank you, ma'am," answered the girl; "I'll see that she has them."

"Are you her aunt?"

"No, I'm just nobody to the poor thing."

"Then how came you to bring it here to-day?"

"Because I lived at the corner shop; I came there from the house in the country two year ago, and they treated me bad from the first, and Lily's mother as is dead now was good to me. She sent for me last night, and she gave me the baby for a present. 'Meg,' says she, 'it's yours, and it's name is to be Lily, after a sister I had as died when she was six year old.' And I ain't going back to the shop no more," pursued Meg, seeing the growing interest in Lady Coverdale's face. "I'm going to live with old Jenny there, she's that deaf that she can't hear a word, so she won't mind the baby, and she wants some one to do for her."

"And you will take care of the baby?"

A look of intense earnestness came into the girl's face. "Yes," she said simply, "I promised her mother that so long as I lived I would look after the little one."

Lady Coverdale turned to her young sister-in-law: "Gracie dear, when we are far away, will you sometimes give a thought to this poor child, and help her if she needs help?"

"Yes, of course I will."

"We are going away next week," said the Countess to Meg, "far away over the seas to India, but my sister will be a friend to you if you want one, this address will always find her;" and she put a card into the girl's hand, then she stooped down and drew the old shawl apart, and kissed little Lily's forehead. "Because of the great blessing that has come to you and to my darling to-day, I must always think of you and pray for you baby," she murmured.

Another kind word to Meg, a gracious bow to old deaf Jenny, and Lady Coverdale drove away to her happy luxurious home.

A few of the school-children, attracted by the sight of the grand carriage and the powdered footmen, lingered in the porch longer than was their wont.

The Vicar stood amongst them, a smile upon his face. "My little ones," he said, "now perhaps you can understand the lesson I tried to teach you this afternoon. You know, do you not, that the rich little baby who has just driven off, and the poor little one who has just gone back to her miserable home, are just the same in God's sight—members of Christ, children of God, and inheritors of the Kingdom of Heaven?"

"Yes, sir."

"And you know that Jesus came to die for both of them; that God is their Father; that each of them has to strive to become worthy of the Heavenly Inheritance which was won for them by the Precious Blood?"

"Yes, sir."

And then as the Vicar walked away the boys pulled their hair and the girls curtsied, and we hope every one of them thought of his kind, loving words; that every one of them tried in his and her way to remember that they had to strive to win the Heavenly Inheritance, which by the Holy Sacrament of Baptism had been made, as it were, their right and their portion.

Meanwhile Meg carried her "present" home up three flights of stairs to a dreary attic, where old Jenny eked out a miserable existence by doing slop-work for a neighboring shop; for she had agreed with the poor girl to come and "throw in her luck," as she expressed it, with her, and help her to keep her place tidy.

(To be continued.)

"Wife, what is the reason I never can find a clean shirt?" exclaimed a good but rather impatient husband, after rummaging all through the wrong drawer. His wife looked at him steadily for a moment, half inclined to be provoked; then, with a comical look, she said, "I never guess com-durns; I give it up." Then he laughed, and they both laughed, and she went and got his shirt, and he felt ashamed of himself and kissed her; and then she felt happy, and so what might have been an occasion for hard words and unkind feelings became just the contrary, all through the little vein of humor that cropped out to the surface. Some people have a peculiar faculty for giving a humorous turn to things when they are reproved. It does just as well, oftentimes, to laugh things off as to scold them off. Laughter is better than tears. Let us have more of it.—*Scottish American.*

CHILDREN.—These should always not only sit with their parents, but come to service, enter the Church, and go to the pew, with them. The last and worst place for them is at the door. If children, over twelve, cannot attend both Sunday School, and Church service, let them be taken to the latter.

Of the two hundred and ninety-eight Congregational churches in Connecticut, one hundred and ten are in debt, owing amounts varying from \$10 to \$25,000.

Missions Among the Mormons.

Correspondence of the Living Church.

OGDEN, Utah, Sept., 1880.

I presume that the friends and benefactors of our Mission Schools in Utah (most of whom, no doubt, are constant readers of the LIVING CHURCH), will be pleased to know that the fall term of our School of the Good Shepherd, in Ogden, commenced yesterday, with an unusually good attendance. There were more present than we have ever before had on the first day of the session—some seventy persons. I must confess, I take a little human pride in mentioning this, because the only local paper which we have in Ogden did not condescend even to notice the fact that the School of the Good Shepherd had opened. This paper is an intensely Mormon sheet; and hence no more could be looked for from it. However, here in Ogden we ask no favors, either from the Mormon leaders or the Mormon newspapers. They have all along done their worst.

God sent us out here, more than ten years ago, to do a certain work for Him; and, from the moment we set foot on the enemy's ground, we have gone right on doing that work, neither turning to the right hand nor to the left in order to make friends with polygamists. The work has grown and prospered, beyond even our most sanguine expectations at the first. During the summer, we have fitted up an additional room in our school house, that we might be prepared for the increase which we are confidently expecting this present school-year. Last year, at one time, we were considerably crowded. In order to make this enlargement, we had to borrow some money, and I know you all understand what that means out here, viz.: from 1 per cent. to 1½ per cent. a month. However, I trust our friends will remember us in their alms, as well as in their prayers, and that ere long we shall be free again.

St. Paul's, Plain City, and St. John's, Logan, will be a little late in opening this year. Lady teachers in this part of the country marry off so rapidly, that we are compelled to make frequent changes in the management of the schools. However, if the ladies don't object, I think it is hardly right for us to do so. You don't know how puzzled one gets, away out here in Utah, when a new teacher is wanted on a small salary; and when she must be asked to come on at her own expense, if possible, and to come, too, prepared to live among the Mormons, of whom she has heard fear-inspiring stories. I tell you, Mr. Editor, when you want a teacher to come and live and work among the Mormons, you find out that for that matter you might as well live among the Modoc, or the Sioux Indians. Even Johnson's army, you remember, in '57, was afraid to enter the Salt Lake Valley, and so Uncle Sam backed out; and, singularly enough, he has been backing out of this Mormon question ever since, till two-thirds of these ignorant Mormons actually believe that the government is afraid of them.

However, there are women in this country who have some spirit and courage left, if Uncle Sam hasn't. Two of this kind are soon expected on from the State of Illinois, to take charge of our two Mission Schools, at Logan and Plain City. I trust our friends will not forget that the Mission Schools of Utah, are principally supported by the alms of the faithful. We are trying to fight a good fight, and we expect the Living God and His Living Church to hold up our hands, while we fight the battle, in His Name Whose servants we are.

The *Christian World* has levelled a tremendous blow at the Ritualists, founded upon the Oath of Homage taken by the Bishops, in which they acknowledge they hold "as well the Spiritualities as the Temporalities" of their sees from the Queen. If the editor will refer to the pamphlet of Mr. J. W. Lea, which he may procure at the E. C. U. office, he will learn, no doubt, to his surprise, that "spiritualities" are a branch of what he would call "temporalities." Thus he will find (page 21) that, according to Browne Willis, "the temporalities of the Chapter of Durham are valued at £1,235 4s. 2d., and the spiritualities at £494." In fact, the spiritualities of bishoprics mean such things as synodals, procurations, and pensions. The truth is, that so far from the Bishops deriving any spiritual authority from the Crown, whatever authority the Crown exercises over the Church it possesses by leave of the clergy. This is apparent from Article XXXVII, which says, "We (i. e., the clergy who sign the Articles) give not to our princes the ministering of either of God's Word or of the Sacraments, but that only prerogative which we see to have been given always to, all godly princes in Holy Scriptures by God Himself."—*Church Times.*

They have been holding an examination for prizes, offered by the National Board of Health, in London. A set of questions was laid before the competing girls, to which answers were to be written. We give a few of the answers. It was a rich treat; and the gentlemen who had to read the examination papers, unless they were entirely dead to a sense of the humorous,

must have enjoyed it hugely. One girl said, "The chyle flows up the middle of the backbone and reaches the heart, where it meets the oxygen and is purified." Another says, "The work of the heart is to repair the different organs in about half a minute." Another says, "We have an upper and a lower skin, the lower skin moves at its will, and the upper skin moves when we do." In many of the papers, errors of spelling are very numerous. One child says, "The heart is a comical shaped bag." Another says, "The upper skin is called epperderby, and the lower skin is called derby." Another says the organs of digestion are, "Stomach, utensils, liver, spleen." Another speaks of the "elemen-try cannal." Another says, "Digestion is reducing our food into a plump." Another says that in the heart "There is a fleshy petition, and it is divided into four parts, called left artillary, right artillary," &c. Of the simple word "chew," the inspector noted three distinct variations. One girl says, "First we put the food into our mouth, then it is shewed; some people say our food is shewed 27 times." Another says, "The process of indigestion is that when we do not *schew* our food enough it gives us indigestion." "The loss of teeth is a serious matter, as we cannot *schew* our food enough." Another says, "First before we can swallow any food it as to be *jewed* and their is a substance which helps to *jew* it called saliva, and in that saliva their is a substance which is called Ptyalin."

"JOCKING W' DEEFICULTY."—A story is told of a Scotch newspaper editor, which is almost pathetic in its wide application to professional Merry-men. This editor was also the proprietor of a very well known Scotch journal, and he was thus doubly interested in the success of his venture. But he knew that there was one defect in the print, a fatal defect in a Scottish newspaper. The *Bawbee* was too solemn, too earnest, not sufficiently skittish to suit a gay, unthinking people. The worthy editor looked round him, and at last discovered what he wanted, in the person of a funny sub-editor. He then boasted himself in the society of his friends, saying, "I have found in my new sub-editor a young man just overflowing in natural wit and humor: Jocks just pour freely from his lips. Now this is a grand thing for the paper, because, for my part, I confess that I *jock w' deeficulty*."

ALOFT.—We have some surprising spread eagle eloquence and flights of imagination. A correspondent writing to a local paper thus describes one of its features: "Ezekiel the prophet next opened to us the ken of future years, and described the American bird. Who ever heard of any Methodist preacher excelling in imagination the following picture? He said this great bird was standing with one foot on Missouri and the other in Nebraska; the right wing dipping in the stormy waves of the Pacific, the left touching the calm waters of the Atlantic; his tail brushing the snow off the back of the white bears of the North, and his beak picking up alligators and young negroes, along the shores of the Gulf of Mexico."

Our Methodist brother surprised at this misrepresentation of what he did say, comes out in an earnest disclaimer and says: "I protest in the name of all honor, a Methodist preacher never claimed to be the author of that 'Eagle.'" A man living in Fillmore was quoted as the author. It is bad enough to quote such a bird, but to have it charged as original, this hot weather; is more than a man can endure.

Mr. Carlyle is now a grand uncle, and is immensely pleased and proud over his new honors. A private letter from Chelsea says: "Mr. Carlyle is so dazed with the novelty of a baby in the house—it is almost his sole experience of such torments and wonders—that he sends for the infant whenever anybody calls, and remarks upon the perfection of its finger-nails and the little toe-nails and all the rest of the wee body. He turns it up and down and over, and explains the mysterious and wonderful anatomy—in short, acts like a child over the first baby it has ever seen. The new element in his life seems to give him a new lease to existence."

Those who are familiar with the history of Christ Church, Philadelphia, will remember the active part that Dr. Franklin took in its concerns, a century ago, when Bishop White was the rector. On the 4th of July, the great-grandson of Bishop White and the great-grandson of Dr. Franklin were together in Christ Church Chapel, engaged in the services, and doing their part as vestrymen in the same edifice.

Mistress: "Cook, it's very strange; but I always fancy I can here subdued conversation in the kitchen on Susan's night out." Cook: "Oh! dear me, mem, beggin' your parding, mem; which it's me-a-readin' the 'Pilgrim's Progress' to myself aloud, mem."

Now and then, the laborer who is worthy of his hire, gets it, and a little more. Rev. J. A. Spurgeon has received a legacy of \$75,000, from a deceased member of his former congregation.

Church Calendar.

SEPTEMBER, 1880.

- 5. Fifteenth Sunday after Trinity.
- 10. Friday. Fast.
- 12. Sixteenth Sunday after Trinity.
- 15. Wednesday. Ember Day. Fast.
- 17. Friday. Ember Day. Fast.
- 18. Saturday. Ember Day. Fast.
- 19. Seventeenth Sunday after Trinity.
- 21. Tuesday. St. Matthew's Day.
- 24. Friday. Fast.
- 26. Eighteenth Sunday after Trinity.
- 29. Wednesday. St. Michael and all Angels.

Say unto her, Is it well with thee? is it well with thy husband? is it well with the child? And she answered, It is well. 2 KING 19:26

Death, after all, is a darkening and a disappearance of those we love, and we must be content to take it so. It is only a question of more or less, where the darkness shall begin and what it shall eclipse first. To the others, who have loved the dying and have gone before him, it is not a darkening but a dawning. Perhaps to them it is the brightest dawn, when it has been the most opaque and colorless sunset on the side of the earth. F.W.FABER.

Weep not for me; Be blithe as wont, nor tinge with gloom The stream of love that circles home, Light hearts and free! Joy in the gifts Heaven's bounty lends; Nor miss my face, dear friends!

I still am near; Watching the smiles I prize on earth, Your converse mild, your blameless mirth; Now, too, I hear Of whispered sounds the tale complete, Low prayers, and musings sweet. DR. NEWMAN.

All Around the World.

—Violent gales and thunder storms have done great havoc in Spain.

—England's wheat-crop is unusually variable, and very generally disappointing.

—Greece holds herself in readiness for whatever may happen. Forty-two thousand men are under arms.

—The premier of France and Gambetta have had a tiff; and a change of ministry is consequently imminent.

—Hans von Bulow, the noted pianist, has had a stroke of paralysis, at Berlin, and lost the use of his right hand.

—Queen Victoria is said to have been greatly disappointed, that General Grant was not nominated for the Presidency.

—The yield of this year's Cuban sugar crop has been about 545,400 tons; a decrease of twenty per cent. from last year's yield.

—The United States has been asked to mediate between Chili and Peru. This will end the causeless and useless war, it is hoped.

—Marshall Bazaine, who has first been made violently ill, according to the dispatches, and then killed, is alive, and enjoying excellent health.

—Chin Lan Pin, Chinese Ambassador, and his suite, who went to live in private in New York, to escape annoyance, have been for some months grossly abused and persecuted by a pack of curs in human shape, who never have the courage to insult anybody, except when they herd in droves. The conduct of these unmitigated blackguards has become so bad that the Chinese gentlemen are absolutely prisoners in their own abode, and have appealed in vain for police protection in an alleged civilized metropolis. Verily, the believers in Confucius must have a high opinion of some of those who profess to follow the teachings of Him of Nazareth.

—The contract for the monument to the late Senator Morton, of Indiana, has been awarded to Simmons, of Rome. His model is one of chaste and powerful simplicity. It is mounted on a granite pedestal, and on the steps of the monument proper, the Goddess of Liberty sits, holding the American flag, half furled. This figure is to be removed, on the suggestion of the committee. On three sides of the square are laurel wreaths, intertwined with flags, and on one are a cannon and sword. The figure of Morton, surmounting all, is, by all odds, the strongest modeled by any one. It represents him speaking, with his right hand in gesture, dressed, as he was accustomed, in a frock coat. The cost will be \$20,000.

Silver Cliff, Colorado.
Correspondence of the Living Church.

SILVER CLIFF, COL., Sept. 15, 1880.

There are certain facts connected with the history of this place, which may be of sufficient interest to you, and to the numerous readers of the LIVING CHURCH, to find a place in your columns. Silver Cliff is a town not quite two years old, and contains a population of more than five thousand. There are a few Churchmen, who came here to make their fortunes; and who happily do practically conform to the precepts of the Master, to "seek first the Kingdom of God and His righteousness." For, more than a year ago, they erected a neat and comfortable church; and have since purchased a lot adjoining the church, having a small building thereon, which they purpose to enlarge, for a rectory. And all their property is paid for. They are now taking the necessary steps to organize a Parish, which will be self-sustaining.

—Miss Field, the authoress, has informed the world that she never writes a book, unless she has something to say. If all who write for the public adopted this plan it is feared that publishers would not have much to do.

—Communism has made its appearance in London. A diabolical attempt was made, on the 10th, to blow up the train from Edinburgh with a can of dynamite. Fortunately the apparatus for discharging it did not work.

—Gen. Miles has succeeded to the chief clerkship of the weather-bureau. It is to be hoped that he will be thoroughly instructed as to the kind of weather desired for this growing country, before he begins to "let go the wind" and loose his weather currents.

—Victoria continues his game of hide-and-seek. He seeks the scalps of Americans, and then hides within the Mexican border. There are two horns to this dilemma: either our troops are remarkably inefficient, or this savage, who is so remarkably efficient, is unusually cunning.

—The marriage of Baroness Burdett-Coutts will not take place, it is said, until certain financial matters are adjusted. It seems that the Baroness had made up her mind to adopt Mr. Bartlett; when she discovered his more tender feelings. The

property which she will renounce goes to the son of her sister, Mrs. Money.

—The Sultan has again changed his tone; and at present writing, is in a defiant mood. Meanwhile, the assembled war vessels are at a stand-still, with a danger that they may be turned against one another. The difficulty is about salutes. The Italians did not fire a gun when the Austrians came up.

—On the occasion of his marriage, the crown prince of Austria will receive, from the aristocracy of Vienna, a present of a magnificent album, each leaf of which will contain drawings and water-color copies of the most celebrated and best-known paintings. About \$75,000 have been subscribed toward the purchase of this present.

—Workmen engaged in blasting rocks near Trenton, N. J., found a cannon ball, weighing thirty-five pounds, firmly imbedded in the rock. It is to be placed in the Arsenal at Trenton, as a revolutionary relic. This seems to us a mistake. It should be sent to "Bob" Ingersoll, to aid him in his bombardment of Moses.

—A singular dietetic freak of the crew is reported from Manchester, N. H. A farmer saw five large crows descend from a tall pine tree in the woods, and alight upon a tree laden with ripe apples. Each crow planted its bill firmly into a rosy specimen, and, detaching it from the stem, flew away with the prize to the pine, where they all ate the fruit with evident relish.

—The recent mining disasters in England have led to the publication of some accident statistics: Ten thousand English miners are annually injured by accident, and 850 of these die. In Prussia, the mortality is much higher, a life being sacrificed for every 70,551 tons of coal raised, while in England the proportion is only one in every 89,419.

—The French expedition up the Niger river, in Africa, met with a repulse, on May 11th, near the village of Dis, in Barbary. Capt. Gallieni's force was attacked by a thousand fierce natives, and, after several hours' hard fighting, the French retreated, with a loss of fourteen killed, eleven wounded, and all their baggage captured. They returned to the coast, refitted, and have started by another route to try their fortune once more.

—The Russian Government, a few months ago, gave orders to a firm at Bristol, R. I., to construct for it a torpedo boat, 69 feet in length, 7 feet in width, and 5 in depth; stipulating that she should make eighteen knots per hour, on a trial trip, before she would be accepted. The boat was finished a few weeks ago, and on a six knot run attained a speed of 19.87 knots, or about twenty-three statute miles, and she was immediately accepted. An hour later, she started for New York, and from there was shipped to Europe. She is said to be three and a half knots better than any torpedo boat of her size, built up to the present time.

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Church News.

NEW JERSEY.—We note, with much pride, that the roll-call of St. Mary's Hall, Burlington, will show at its fall opening, Sept. 15th, an addition to its present number of scholars, very flattering, but only worthy of the indefatigable efforts of the highly esteemed Rector, Rev. J. Leighton McKim.

Under its present admirable management, Burlington College is fast regaining its pristine fame. The popular Principal, and his able assistants, rank high in point of collegiate attainments, and happily possess that suavity of manner and genial temperament, so essential in training and retaining the confidence and esteem of youth.

MINNESOTA.—A friend has kindly sent us a copy of the Fergus Falls Advocate, from which we are glad to learn that the very earnest wish of the Church people of that thriving town, has at last been accomplished, and that they have a resident pastor.

On the evening of the 7th inst., the reverend gentleman and his sister (who has recently joined him from England) were tendered a reception at the residence of Mr. and Mrs. J. C. Sawbridge.

Mr. Swan has evidently buckled on his harness, already; he having held Divine Service and preached for the first time on Sunday, the 5th inst. A Sunday school, also, was organized, the same day.

Both pastor and people have our hearty wishes for the prosperity of the Church at Fergus Falls.

FLORIDA.—The Church of the Holy Cross, at Sanford, in this diocese, was destroyed by the fearful cyclone that swept over this section of the country, on the 29th ult. This beautiful edifice was built about five years ago, at a cost of \$5000, by the untiring exertions of Mr. Henry S. Sanford, assisted by many of her friends.

FOND DU LAC.—The Rev. William Gardam, late of the diocese of Lincoln, England, and who, since his return to this country, has assisted in the Cathedral work at Fond du Lac, has entered upon his duties as Rector of St. Paul's, Plymouth, in this Diocese.

The October Atlantic gives a story called "A Florentine Experiment," by Constance Fenimore Woolson, one of our best writers of stories; and another, "Deodand," by W. H. Bishop, author of "Detmold." Dr. William James, brother of Henry James, Jr., writes a thoughtful article on "Grat Men, Great Thoughts, and the Environment."

Scribners' Monthly for October opens with an illustrated article on Porpoise Shooting; followed by the conclusion of the Grandissimes; other interesting papers on Jean Francois Millet, and Peter the Great; The New South; A Group of Poems; Shantytown; Miss Spoford's Speciality; Seven Seconds; To Bolt or not to Bolt; an article for politicians, instead of millers, as we at first supposed; There is a Natural Body; One Hundred Miles in Mammoth Cave; Sea-side Lawn Planting; A Free Lending Library for New York; Topics of the Time; Communications; Home and Society; Culture and Progress; The World's Work; Eric-a-Brac, etc.

Appletons' Journal for October opens with a new novelette by Andre Theuriet, the most charming of all contemporary French writers. There is the conclusion of Judge Morgan's interesting paper on "The International Tribunals of Egypt;" an article, compiled from a new English publication, called "Curiosities of Wills;" two papers, one by Cardinal Manning, the other by Leslie Stephen, giving the pro and con of the Bradlaugh controversy; "A Talk about Sonnets;"

the "Romance of Literary Discovery," a review of Bastian's "Brain as the Organ of Mind;" a short story, entitled "An Anonymous Admirer;" the continuation of Dr. Richardson's papers on "Health at Home;" an article by the art-critic, James Jackson Jarves, on "Modern Italian Painting and Painters;" and an historic sketch of great romantic interest, called "A Perished Kernel." The editor has some reminiscences of Mrs. Charles Kean, who recently died in London; he indulges in a few startling figures in regard to homeopathic triturations; and touches some other timely topics. The number is one of marked interest.

Kenosha Water Cure, Kenosha, Wis., a quiet, home-like resort for Invalids. Chronic Diseases, Nervous Diseases, Diseases of Women. For Circulars, address N. A. Pennoyer, M. D., or E. Pennoyer, Proprietor. References: The Bishop of Minnesota, the Sisters of St. Mary, Kemper Hall, Kenosha.

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